

The copyright © of this thesis belongs to its rightful author and/or other copyright owner. Copies can be accessed and downloaded for non-commercial or learning purposes without any charge and permission. The thesis cannot be reproduced or quoted as a whole without the permission from its rightful owner. No alteration or changes in format is allowed without permission from its rightful owner.



**ISLAMIC SPIRITUAL CULTURED MANAGERS: A STUDY OF  
BEHAVIOURAL DISPOSITION THEORY**

**By**

**SALAKO, RAHEEM OLALEKAN**



**UUM**  
**Universiti Utara Malaysia**

**Thesis Submitted to  
Othman Yeop Abdullah Graduate School of Business,  
Universiti Utara Malaysia,  
in Fulfillment of the Requirement for the Degree of Doctor of Philosophy**



Pusat Pengajian Perniagaan Islam  
ISLAMIC BUSINESS SCHOOL  
كلية إدارة الأعمال الإسلامية  
Universiti Utara Malaysia

## PERAKUAN KERJA TESIS/DISERTASI (Certification of thesis/dissertation)

Kami, yang bertandatangan, memperakukan bahawa  
(We, the undersigned, certify that)

SALAKO RAHEEM OLALEKAN (96196)

Calon untuk ijazah  
(candidate for the degree of)

DOCTOR OF PHILOSOPHY (ISLAMIC MANAGEMENT)

telah mengemukakan tesis/disertasi yang bertajuk:  
(has presented his/her thesis/dissertation of the following title):

***Islamic Spiritual Cultured Managers: A study of behavioural dispositions theory.***

seperti yang tercatat dimuka surat tajuk dan kulit tesis/disertasi.  
(as it appears on the title page and front cover of the thesis/dissertation)

Bahawa tesis/disertasi tersebut boleh diterima dari segi bentuk serta kandungan dan meliputi bidang ilmu dengan memuaskan, sebagaimana yang ditunjukkan oleh calon dalam ujian lisan yang diadakan pada:

**25 Julai 2019**

(That the said thesis/dissertation is acceptable in form and content and displays a satisfactory knowledge of the field of study as demonstrated by the candidate through an oral examination held on:

**25 July 2019**

Pengerusi Viva : Prof. Madya Dr. Selamah Maamor  
(Chairman for Viva)

Tandatangan  
(Signature)

Pemeriksa Luar : Prof. Dr. Mohd Sakri@Shukri bin Salleh  
(External Examiner)

Tandatangan  
(Signature)

Pemeriksa Dalam : Prof. Dr. Abdullah Hj Abdul Ghani  
(Internal Examiner)

Tandatangan  
(Signature)

Tarikh : 25 Julai 2019  
(Date)



Nama Pelajar  
(Name of Student)

: Salako Raheem Olalekan (96196)

---

Tajuk Tesis/Disertasi  
(Title of the Thesis/ Dissertation)

: Islamic Spiritual Cultured Managers: A study of behavioural dispositions theory.

---

Program Pengajian  
(Programme of Study)

: Doctor of Philosophy

---

Nama Penyelia/Penyelia-Penyelia  
(Name of Supervisor/Supervisors)

: Dr. Mohd Shahril bin Ahmad Razimi

---

  
Tandatangan

Nama Penyelia/Penyelia-Penyelia  
(Name of Supervisor/Supervisors)

: Dr. Al-Hasan Mohammed Al-Aidaros


---

  
Tandatangan


## **PERMISSION TO USE**

In presenting this thesis in fulfillment of the requirements for a Post Graduate degree from the Universiti Utara Malaysia (UUM), I agree that the Library of this university may make it freely available for inspection. I further agree that permission for copying this thesis in any manner, in whole or in part, for scholarly purposes may be granted by my supervisor(s) or in their absence, by the Dean of Othman Yeop Abdullah Graduate School of Business where I did my thesis. It is understood that any copying or publication or use of this thesis or parts of it for financial gain shall not be allowed without my written permission. It is also understood that due recognition shall be given to me and to the UUM in any scholarly use which may be made of any material in my thesis.

Request for permission to copy or to make other use of materials in this thesis in whole or in part should be addressed to:



Dean of Othman Yeop Abdullah Graduate School of Business  
Universiti Utara Malaysia  
06010 UUM Sintok  
Kedah Darul Aman



## ABSTRACT

Poor behavioural disposition has become a global issue both in formal and informal settings. Some Muslim managers are also cut up in the ebb. However, spirituality has become a means through which many organizations effect behavioural modification. Thus, both religious and non-religious organizations consider that spirituality drives good acceptable behaviour. Past researches have not succinctly explored how Islamic spirituality determine positive behavioural disposition among management cadre, especially the Muslim managers. Therefore, this study was to co-construct theory that explains how Islamic spiritual culture (ISC) guides behavioural disposition of Muslim managers. Sequentially, 16 and 24 participants were interviewed to gain their experiences; first about ISC, and second right guidance; both with behavioural disposition through grounded theory approach of qualitative methods. The efforts in this regard based on social constructivist perspective of Kathy Charmaz. Consequently, a *Tawhidic* theory of behavioural disposition for Muslim managers was co-constructed by the participants and the researcher. The applicability of this theory in other contexts motivated additional round of interviews to include participants of different status. The result of that is a *Providential Steering* formal grounded theory, which was also co-constructed with collaboration of the participants and the researcher. These theories highlight processes, actions, and structures to follow to demonstrate acceptable behavioural disposition in Islamic and general perspectives respectively. Hence, theoretical implications of the study revolve theoretical breath and procedural chains on the two new theories for scientific community, while the practical implications of the study concern plausible propositions to both Muslim managers and the general public.

**Keywords:** Islamic spiritual culture, behavioural disposition, spirituality, religiosity, right guidance.

## ABSTRAK

Tingkah laku pengurus yang kurang menyenangkan merupakan satu isu yang global sama ada dalam latar yang formal, mahupun dalam latar yang tidak formal. Dalam konteks ini, tingkah laku pengurus yang beragama Islam turut diperhatikan. Aspek kerohanian, walau bagaimanapun, merupakan satu wahana yang dilihat oleh kebanyakan organisasi sebagai wahana yang boleh meninggalkan kesan kepada perubahan tingkah laku individu. Oleh hal yang demikian, kedua-dua organisasi yang menekankan aspek keagamaan dan tidak mengendahkan aspek keagamaan berpandangan bahawa aspek kerohanian berupaya untuk memacu tingkah laku yang baik yang boleh diterima. Kajian lepas kurang meneroka cara kerohanian dalam Islam menentukan kecenderungan tingkah laku yang positif dalam kalangan pegawai pengurusan, khususnya pengurus beragama Islam. Oleh itu, kajian ini membina bersama teori yang menerangkan cara budaya kerohanian Islam (ISC) membimbing kecenderungan tingkah laku pengurus beragama Islam. Dalam kajian kualitatif ini, sejumlah 16 dan 26 orang peserta ditemu bual untuk mendapatkan maklumat tentang pengalaman mereka, khususnya pandangan mereka tentang ISC dan bimbingan yang betul berhubung kecenderungan tingkah laku dengan pendekatan teori asas. Kajian dilaksanakan berdasarkan perspektif konstruktif sosial Kathy Charmaz. Satu teori kecenderungan tingkah laku yang berteraskan konsep tauhid telah dibina oleh peserta dan penyelidik. Kebolehterapan teori ini dalam konteks yang lain juga membolehkan satu lagi sesi temu bual yang merangkumi peserta dari status yang berbeza dilaksanakan. Hal ini juga memperlihatkan pendekatan teori asas formal yang menekankan kawalan takdir. Pembinaan pendekatan ini terhasil daripada gabungan kerjasama peserta dan penyelidik. Teori ini menyerlahkan proses, tindakan dan struktur yang perlu dipatuhi untuk mengetengahkan kecenderungan tingkah laku yang diterima dari kaca mata Islam dan masyarakat secara umum. Implikasi teori kajian ini mencakupi aspek teori dan jalinan tatacara yang terhasil daripada kedua-dua teori baharu. Implikasi amali kajian ini pula melibatkan saranan yang boleh dipercayai yang boleh digunakan oleh pengurus beragama Islam dan masyarakat umum.

**Kata kunci:** Budaya kerohanian Islam, kecenderungan tingkah laku, kerohanian, keagamaan, bimbingan yang betul.



## ACKNOWLEDGEMENT

With total solemnity that I acknowledge the immeasurable and unending **مدى رحمة** and **ودي** of Almighty Allah (SWT) upon me; especially towards completion of this academic endeavour despite all odds. May the blessings of Allah continue to be upon Prophet Muhammad (S.A.W), his household, his companions and those who follow their step until the day of Judgment. I sincerely appreciate spiritual guardianship of Sheikh Ibrahim Abdullah Olohugbebe, Sheikh Sharafudeen.S. Ajara, Sheikh Nasirudeen S. Ajara, Sheikh (Barrister) Ali Dawood, Sheikh Oyerinde, Sheikh Labaik Adio Salako, Sheikh AbdulRazak Woleola (Afakallah), Sheikh (Dr) Muhammad Bn Usman, Ustaz Usman Bin Usman (Kano Poly), and all my **لم غنمون السالينون** too numerous to mention.

I also appreciate the supports of: my parents, especially my father Alhaji Chief Ruhollah Ajibola Salako (Baba Olori) who supported me financially through my academic endeavours despite his health issue of stroke; Prof. (Dr) B.L. Salako and his wife; my siblings; ‘Mama’ – Iya Shehu Ologbebe; Mrs. Ajibona; Alhaji Abba Yusuf of Kano Emirate Council; Alh. Ado Rabi; Dr. Alh. Kuwata Goni; Alh. (Dr) Moh’d Malami Sokoto; Dr. Abubakar Umar Farouk; Mal. AbdulAzeez Bala Namai Fulani; my children (Sharfah & Sharfudeen) and their mother, and all my research participants for their patience and understanding.

Special appreciations to my supervisors, Dr Al-Hasan Al-Aidaros and Dr Moh’d Shahril bn Ahmad Razimi. Kudos to Prof Selamah Mammor and family, Dr Donny (Felo Inasis Tradewinds) and family; all staff of Islamic Business School UUM, especially Prof. Abdullah Hj. AbdulGhani, Mr. M. Fadzil, Mr. Azahari, and Asmanaim Binti Ab.Wahab.



## TABLE OF CONTENTS

Title Page.....	i
CERTIFICATION OF THESIS .....	ii
CERTIFICATION OF THESIS .....	iii
PERMISSION TO USE .....	iv
ABSTRACT .....	vi
ABSTRAK .....	vii
ACKNOWLEDGEMENT .....	viii
TABLE OF CONTENTS .....	ix
LIST OF TABLES .....	xv
LIST OF FIGURES.....	xvi
LIST OF ABBREVIATIONS .....	xvii
<b>CHAPTER ONE .....</b>	<b>1</b>
<b>INTRODUCTION.....</b>	<b>1</b>
1.1 Background of the Study.....	1
1.2 Problem Statement .....	8
1.3 Research Questions .....	13
1.4 Research Objectives .....	14
1.4.1 Broad Research Objective.....	14
1.4.2 Explicit Research Objectives .....	14
1.5 Specification of Scope for the Study.....	15
1.5.1 Delimitations of Study .....	15
1.6 Significance of this Study .....	16
1.6.1 Theoretical Significance .....	17
1.6.2 Practical Significance.....	18
1.7 Operationalization of Key Concepts .....	19
1.8 Organization of the Thesis .....	28
1.9 Conclusion.....	29
<b>CHAPTER TWO .....</b>	<b>30</b>
<b>LITERATURE REVIEW I.....</b>	<b>30</b>
2.1 Introduction .....	30

2.2	Conceptual Discourse and Clarifications .....	30
2.2.1	Conceptual of Religiosity: A Preliminary Discourse.....	31
2.2.2	Conceptual of Spirituality: A Preliminary Discourse .....	34
2.2.3	Spirituality and Religiosity from Islamic Perspective .....	37
2.2.4	Spirituality and Religiosity Dimensions .....	39
2.2.5	Exploring Public Service Managers' Behavioural Disposition .....	40
2.3	Summary of Review on Related Empirical Studies .....	42
2.4	Conclusion.....	44
<b>CHAPTER THREE .....</b>		<b>46</b>
<b>LITERATURE REVIEW II AND THEORETICAL FRAMEWORK .....</b>		<b>46</b>
3.1	Introduction .....	46
3.2	Post-Analysis Literature Review of the Study .....	46
3.2.1	Evolving Concept of Islamic Spiritual Culture.....	47
3.2.2	Elements of Islamic Spiritual Culture.....	50
3.2.3	Understanding Concept of Right Guidance.....	51
3.2.4	Understanding <i>Tawhidic</i> Theory for Dispassionate Behavioural Disposition.....	53
3.2.5	Exploring Providential Steering FGT .....	53
3.3	Post-Analysis Literature Review of the Study .....	55
3.4	Conclusion.....	60
<b>CHAPTER FOUR.....</b>		<b>62</b>
<b>METHODOLOGY .....</b>		<b>62</b>
4.1	Introduction .....	62
4.2	Theoretical Nature of the Study .....	62
4.2.1	Philosophical Paradigm of the Study .....	63
4.2.2	Philosophical Assumptions of the Study .....	65
4.2.2.1	Ontological Assumption of the Study .....	66
4.2.2.2	Epistemological Assumption of the Study .....	68
4.2.2.3	Axiological Assumption of the Study .....	72
4.3	Research Design of the Study .....	73
4.3.1	Justification of Research Design of the Study .....	76
4.3.2	Types and Sources of Data .....	80
4.3.3	Sampling in the Study .....	83

4.3.3.1	Purposive Sampling of the Study .....	86
4.3.3.2	Snowball Sampling of the Study .....	87
4.3.3.3	Purposeful Sampling of the Study .....	88
4.3.3.4	Theoretical Sampling of the Study .....	90
4.4	Data Collection of the Study .....	93
4.4.1	Methods of Data Collection .....	94
4.4.1.1	In-depth Semi-Structured Interviews of the Study .....	95
4.4.1.2	Text-Document Data Collection Method of the Study .....	100
4.5	Data Analysis of the Study .....	101
4.5.1	Data Coding for Analysis of the Study .....	102
4.5.1.1	Initial Coding for Analysis of the Study .....	103
4.5.1.2	Focused Coding for Analysis of the Study .....	105
4.5.1.3	Axial Coding for Analysis of the Study .....	107
4.5.1.4	Theoretical Coding for Analysis of the Study .....	109
4.5.1.5	Theoretical Coding and Theoretical Abduction of the Study .....	121
4.5.2	Validation of the Study .....	124
4.5.2.1	Data Validation of the Study .....	125
4.5.2.2	Process Validation of the Study .....	127
4.5.2.3	Theoretical Validation of the Study .....	128
4.5.3	Saturation in the Study .....	130
4.5.4	Evaluation Criteria for this Study .....	133
4.5.5	Background/Roles of the Researcher in this Study .....	135
4.6	Conclusion .....	138
<b>CHAPTER FIVE .....</b>		<b>140</b>
<b>RESEARCH ANALYSIS AND PRESENTATION OF FINDINGS .....</b>		<b>140</b>
5.1	Introduction .....	140
5.2	Profile of Participants for <i>Tawhidic</i> Behavioural Disposition Theory .....	141
5.3	Definitions of Islamic Spiritual Culture and Behavioural Disposition .....	142
5.3.1	Definition of Islamic Spiritual Culture .....	142
5.3.1.1	Knowledge about Religion ( <i>'Ulum bil-Deen</i> – (الأغـمـبـالـديـن) .....	145
5.3.1.2	Obedience to Allah (SWT) ( <i>Taeat Allah (SWT)</i> – (طاعة الله) .....	153
5.3.1.3	Interactions among Human Beings ( <i>Muamalat</i> – (معاملات) .....	158
5.3.2	Characteristics of Islamic Spiritual Culture .....	170

5.3.2.1	Religiosity ( <i>Taqwaa</i> – تقوى)	173
5.3.2.2	Right Guidance ( <i>alittawjih alssahih</i> – التوجيه الصحيح ح)	185
5.3.2.3	Spirituality ( <i>Ruhania</i> – روحانية)	196
5.3.3	Definition of Behavioural Disposition	201
5.3.3.1	Praise-worthy Behavioural Attributes ( <i>Khulauq Hassana</i> – لخلق ل حسن)	205
5.3.3.2	Blame-worthy Behavioural Attributes ( <i>Khulauq Say'i</i> – لخلق سيء)	221
5.4	Association between ISC and Behavioural Disposition	223
5.4.1	Expectation ( <i>tuaqie</i> – توقع)	227
5.4.2	Reality ( <i>waqie</i> – واقع)	236
5.4.3	ISC Dimensions in Association with Behavioural Disposition	239
5.5	Conclusion	258
<b>CHAPTER SIX</b>		<b>260</b>
<b>CO-CONSTRUCTION OF EMERGENT THEORIES</b>		<b>260</b>
6.1	Introduction	260
6.2	Construction of a <i>Tawhidic</i> Theory for ISC Behavioural Disposition	260
6.2.1	Initial Codes for Analysis in the First Phase of Theory Construction	262
6.2.2	Focused Codes for Analysis	263
6.2.3	Axial Codes of Analysis	281
6.2.3.1	Conditions for Theory of <i>Tawhidic</i> Behavioural Disposition	283
6.2.3.2	Actions/Interactions in the Substantive <i>Tawhidic</i> Behavioural Disposition Theory	289
6.2.3.3	Consequence and Effects of Theory for <i>Tawhidic</i> Behavioural Disposition	294
6.3	Construction of Providential Steering FGT	300
6.3.1	Profile of Participants for Providential Steering FGT	301
6.3.2	Analysis of the Emergent Concepts for Theoretical Coding	303
6.3.3	Analysis for Formal Grounded Theory of the Study	320
6.3.4	Providential Steering Theoretical Position Through Conditional Matrix	329
6.4	Conclusion	331
<b>CHAPTER Seven</b>		<b>332</b>
<b>DISCUSSIONS ON RESEARCH FINDINGS</b>		<b>332</b>
7.1	Introduction	332



7.2	Discussions on Proposed <i>Tawhidic</i> Behavioural Disposition Theory for ISC Managers .....	332
7.3	Discussions on Providential Steering FGT for Behavioural Disposition....	343
7.4	Conclusion.....	356
<b>CHAPTER SEVEN.....</b>		<b>358</b>
<b>CONCLUSIONS AND RECOMMENDATIONS.....</b>		<b>358</b>
8.1	Introduction .....	358
8.2	General Findings of the Study.....	359
8.3	Implications of Study .....	362
8.3.1	Theoretical Implications .....	363
8.3.2	Managerial/Practical and Policy Implications .....	367
8.3.3	Contributions of the Study .....	375
8.3.4	Limitations to the Study.....	378
8.4	Recommendation for Further Study.....	379
8.5	Conclusion.....	380
REFERENCES.....		384
Appendix A-i.....		440
Appendix A-i (Continued) .....		441
Appendix A-i (Continued) .....		442
Appendix A-i (Continued) .....		443
Appendix A-i (Continued) .....		444
Appendix A-i (Continued) .....		445
Appendix A-i (Continued) .....		446
Appendix A-i (Continued) .....		447
Appendix A-ii.....		448
Appendix A-ii (Continued) .....		449
Appendix A-ii (Continued) .....		450
Appendix A-ii (Continued) .....		451
Appendix B .....		452
Appendix C .....		453
Appendix D .....		454
Appendix D (Continued).....		455
Appendix E.....		456
Appendix E (Continued) .....		457

Appendix F .....	458
Appendix F (Continue).....	459
Appendix F (Continue).....	460
Appendix F (Continue).....	461
Appendix G .....	462
Appendix H .....	463
Appendix I.....	464



## LIST OF TABLES

Table 1. 1 Evolutions of Religiosity Dimensions .....	33
Table 5.1 Themes and Subthemes of Islamic Spiritual Culture.....	145
Table 5.2 Themes and Subthemes of Characteristics of Islamic Spiritual Culture .	172
Table 5.3 Themes and Subthemes of Muslim Managers ‘Behavioural Attributes ..	204
Table 5.4 Themes and Subthemes of ISC and Muslim Managers ‘Behavioural Performance .....	226
Table 5.5 Themes of ISC Dimension in association with Behavioural Disposition.	240
Table 5.6 Conditional Relationship Guide.....	303
Table 5.7 Reflective Coding Matrix .....	317



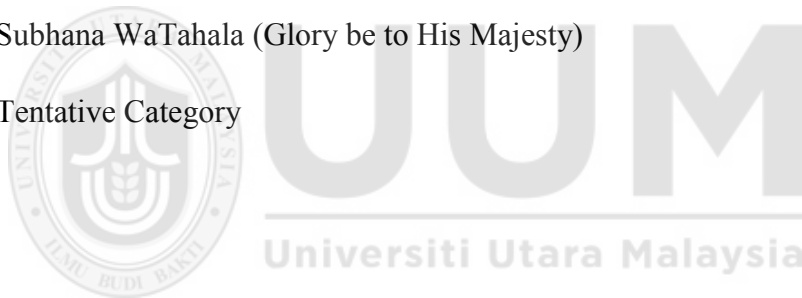
## LIST OF FIGURES

Figure 4.1 Abstract concepts about Conditions for theory of Tawhidic behavioural disposition.....	112
Figure 4.2 Abstract concepts about Actions/Interactions for theory of Tawhidic behavioural disposition .....	115
Figure 4.3 Abstract concepts about Consequences/Effects for theory of Tawhidic behavioural disposition .....	117
Figure 5.1 Diagram on emergent themes and subthemes for ISC Definition.....	144
Figure 5.2 Diagram on emergent themes and subthemes for Characteristics of ISC.....	172
Figure 5.3 Diagram on emergent themes and subthemes for definition of Behavioural Disposition. ....	203
Figure 5.4 Thematic diagram on association between ISC and Muslim Managers ‘Behavioural Performance .....	226
Figure 5.5 Diagram on emergent themes for dimensions of ISC in association with Behavioural Disposition.....	240
Figure 5.6 List of the Tentative Categories for this study. ....	265
Figure 5.7 Tentative Category One (TC1) with its associated initial codes. ....	266
Figure 5.8 Tentative Category Two (TC2) with its associated initial codes. ....	267
Figure 5.9 Tentative Category Three (TC3) with its associated initial codes. ....	268
Figure 5.10 Tentative Category Four (TC4) with its associated initial codes. ....	269
Figure 5.11 Tentative Category Five (TC5) with its associated initial codes.....	270
Figure 5.12 Tentative Category Six (TC6) with its associated initial codes. ....	271
Figure 5.13 Tentative Category Seven (TC7) with its associated initial codes. ....	272
Figure 5.14 Tentative Category Eight (TC8) with its associated initial codes. ....	273
Figure 5.15 Tentative Category Nine (TC9) with its associated initial codes. ....	273
Figure 5.16 Tentative Category Ten (TC10) with its associated initial codes.....	274
Figure 5.17 Tentative Category Eleven (TC11) with its associated initial codes....	275
Figure 5.18 Tentative Category Twelve (TC12) with its associated initial codes...	276
Figure 5.19 Tentative Category Thirteen (TC13) with its associated initial codes.	277
Figure 5.20 Tentative Category Thirteen (TC14) with its associated initial codes.	278
Figure 5.21 Substantive Tawhidic Behavioral Performance for ISC Managers	282
Figure 5.22 Model Diagram for Providential Steering Theory.....	330
Figure 8.1 Schematic diagram for practical Tawhidic behavioural disposition theory .....	370



## LIST OF ABBREVIATIONS

CRG	Conditional Relationship Guide
FGT	Formal Grounded Theory
ICR	Islamic Critical Realism
ISC	Islamic Spiritual Culture
Q	Qur'an
RCM	Reflective Coding Matrix
SAI	Scientific-Analytical-Interpretation
SAW	Sola Allahu Alahi Wasam (May Allah's Peace upon Him)
SGT	Substantive Grounded Theory
SWT	Subhana WaTahala (Glory be to His Majesty)
TC	Tentative Category



## CHAPTER ONE

### INTRODUCTION

لَئِنْ ءَاثَرُوا فَلْيَسْأَلُوا لِي حَقِّ دَعْوَتِي أُولَئِكَ لَهُمُ الْآمَنُ وَهُمْ مُتَذَكَّرُونَ<sup>1</sup> (سورالأنعام: ٨٢)

It is those who believe and confuse not their belief with *Zulm* (wrong), for them (only) there is security and they are the guided<sup>2</sup> (Q6:82).

#### 1.1 Background of the Study

Worldwide, spirituality becomes recognized for its effect on human behaviour, and this has continued to receive attention among scholars and professionals in the fields of human endeavours that range from pure sciences to social and management sciences. In fact, spirituality is becoming a crucial subject that cannot be relegated to the background when discussing how to improve human behaviour (Arya, Singh, & Malik, 2017). Spirituality is regarded as a moral/behavioural guidance that straightens human social-behavioural conducts (Sharon & Porter, 2017). This is because spirituality is synonymous to godliness, and it has now been accorded recognition for positively shaping or/and reshaping behaviour for human development (Day, 2017). Good morals and positive behavioural disposition are linked to proper understanding and application of spirituality; where utmost consideration is given to how spirituality directs human behaviour in conscious and subconscious states of living irrespective of religious undertone (Kalley, Pransky, & Lambert, 2017).

Spirituality represents various conceptions of different individuals regarding what best defines spirituality and its relationship with positive behavioural disposition and

---

<sup>1</sup> Retrieved on November 23, 2015 from: [http://www.soebraait.nl/religie/hadith/Tafsir1\\_114.htm](http://www.soebraait.nl/religie/hadith/Tafsir1_114.htm)

<sup>2</sup> Retrieved on November 23, 2015 from:  
[http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=994&Itemid=61#3](http://www.qtafsir.com/index.php?option=com_content&task=view&id=994&Itemid=61#3)

resultant performance within social context (Milliman, Gatling, & Bradley, 2017). In that regard, both adherents and non-adherents of religion agree that spirituality influence proper implementation of organizational or/and societal affairs; but the adherents of religion specifically maintain that conception/conceptualization of spirituality should be firm and rooted in religion for human behaviour to be rightly guided, while non-adherents of religion apparently contradict this position as they keep conceptualizing and defining spirituality away from religious or/and faith inclination (Krishnakumar & Neck, 2002). Accordingly, McLaughlin (2005) points that at various times many of the non-adherents of religion define/conceptualize spirituality to mean:

[I]ncorporating the personal values of integrity, morality, good quality work. For others, it means treating colleagues in an affectionate and responsible way ... And for some, it's conducting ethically right business in socially responsible way to impact the environment, serve the community for a better world (Göçer & Özgan, 2018, p.59)

Though, many of such definitions suggest preponderance of positive behavioural disposition, but such definitions neither clearly indicate that their conceptualization is through religious conviction, nor stipulate religious inclination. However, taking a position from the Holy Qur'an, the view of non-adherents of religion in this respect is nothing but a conjecture, because a non-belief in religion would not guarantee 'right guidance', as Surah *Al-Baqarah* clarifies on position of the adherents of religion: "So if they believe as ye believe, they are indeed on the right path; but if they turn back, it is they who are in schism; but Allah will suffice thee as against them, and HE is the All-Hearing, the All-knowing" (Q2: 137). In that light, the best form of spirituality to drive positive behaviour of human is that which entrenches **الخلق** (*Akhlaq* – morality); as "Creighton-Smith et al. (2017) claim the forces in the domain of spirituality or

religiosity could be one of the most powerful determinants in one's ethical behaviour” (Göçer, & Özğan, 2018, p.61).

In formal organizations, spirituality has continued to get special attention by scholars who maintain that in the context of ‘workplace spirituality’, spirituality “has become more important than ever before” (Karakas & Sarigollu, 2017, p.1). Hodge (2017) emphasizes that spirituality “is an important dimension of human existence that frequently intersects service provision” (p.282). Categorically, Islamic spirituality in the field of management should play major roles through the importance of Islamic values and norms in that direction; where distinctions are not applied to, and amongst followers of various religions or faiths – whether Muslims, Christians, Jews, adherents of traditional religions, or atheists – in the quest for moral/behavioural uplift and social re-engineering (Faseruk & Hossain, 2017); “where organizational action in which economic goal-orientation and objective-targeted behaviours are assumed to be universal human characteristics” (Weir, 2012, p.67). To this end, scholars have continued to indicate the possibility of Islamic spirituality to improve behavioural disposition of people in virtually all organizations (Bagheshahi, Kargar, Manshadi, & Kypadkhoo, 2014). Islamic spirituality is now recognized worldwide as a paradigm shift from the usual mundane traditions of management and organizations to effect positive behaviour that managers express to drive “enabling creativity, empathy and a stress-free workplace” (Shinde & Fleck, 2015, p.101).

Muslim communities and organizations around the global are expected to take advantage of Islamic spirituality through administration of Islamic management or management by Islamic perspective to align managers' behaviour to some very high



standards of moral towards achieving the desired organizational or societal goals and yearnings (Sheikh, & Bhatti, 2017). This is because Islamic spirituality posits ethical relations and social characters that people portray within themselves and towards other people; as rooted in the teachings of Islam with obedience to the Almighty Allah (SWT) (Adawiyah & Pramuka, 2017). Impliedly, Islamic spirituality is rooted in morals of Islamic religion, and it is expected to signify **لخوف من الله** (*Alkhawf mmin Allah* – fear of Allah) that manifests from **التدين** (*Alttadin* - religious devotion) through **الميول الدينية** (*Almayl Alddini* - religious inclination).

Beside the need to appreciate the relevance of morality for understanding, conceptualizing, and defining spirituality, **ثقافة** (*thaqafa* - people's culture) also plays significant roles towards conceptualizing and understanding of spirituality to the degree of religious ethics/morals (Crisp, 2017; MacDonald et al., 2015). Consequently, Sturgeon (2009) asserts that ethical principles and values may differ from one culture to another; and from one time to another. For that reason, different scholars have applied culture in various research contexts – whether to apply the concept ‘culture’ to advance new philosophies (King, Abo-Zena, & Weber, 2017), or in opinion of Denison and Mishra (1995) to study “it as an integral part of the adaptation process of organizations ... that ... may be useful predictors of performance and effectiveness” (p.204). This could be a reason that made researchers integrate culture with other concepts to conduct studies with variables/constructs like ‘Organizational culture’ (e.g. Barney, 1986; Bolman, & Deal, 2008; Denison & Mishra, 1995), ‘Spiritual culture’ (e.g. Chatterjee, 1993; Usman & Danish, 2010; Zhang, 2009), and ‘Work culture’ (e.g. Kaur & Kaur, 2015; Krishnakumar, 2018), to mention but few. Accordingly, the inclusion of culture elements in conceptual and empirical studies, is usually to review

performance, or to provide answers for questions bothering on performance, or/and to explore a mechanism for improving performance in organizations or the society (Kasemsap, 2017; Talib & Abdollahi, 2017; Zhang, 2009).

Responsively, various societies/organizations across the globe have taken opportunity of the paradigm shift towards effecting behavioural disposition through application of spiritual recourse (Kotter & Heskett, 1992; Manuilov, Mekhdiev, Iskyanderova, & Novokupova, 2017; Nicou, 2002; Zhang, 2009). Public and private sectors have experimented usage and effectiveness of spirituality in achieving behavioural disposition, whether it is performance of employees, managers, or relevant stakeholders (Bagheshahi et al, 2014). This can be seen in the continents of Americas, Europe, Asia, and Africa, with several studies emphasizing on the importance of spirituality and other spiritual variables in coping with performance challenges (Anderson, Smith, Yoon, Johnstone, & Younger, 2012; Malinakova, Kopcakova, Geckova, van Dijk, Furstova, Kalman ... & Reijneveld, 2018; Yusof, Yaacob, & Rahman, 2018). In recent time, Nigeria is not an exemption to this recourse, as spirituality becomes a model for behavioural disposition expressions and measurement (See Adebayo, Akanmode, & Udegbe, 2007; Ajala, 2013; Fatiregun, Mofolorunsho, & Osagbemi, 2009; Nwankwo, 2017; Onunwa & Bassey, 2018; Oyewumi, & Lazarsus, 2016 amongst others).

Sheikh (Dr) Muhammad Bn Usman, a regular speaker at annual Ramadan lectures organized in Bronx, New York, expressed that spirituality in Nigeria's context could be conceptualized as a symbolic characteristic of religion, religiosity, or religiousness, because culture of the people trap so much in certain religion they profess or practice,

and this sometimes amongst other things determines ‘how and what’ form the basis of their performance boosting criterion (personal interview, August 15, 2016). Thus, religion among the Nigerian people would clearly fall into three major categories that include Islam, Christianity, and the Traditional African religions. Coincidentally, two out of these religions have their followers concentrated along the country’s regional demarcation (Bamidele, 2018; Nolte, Ancarno, & Jones, 2018; Okolo, & Wright, 2018). And this means that spirituality in Nigeria’s context would largely be driven by the cultural and religious affinity of the people in the country (Adogame, 2010; Olasoji, Ugboko, & Arotiba, 2007). In fact, George and Amusan (2012) argue that, “[i]t is deeply entrenched in the culture of the Nigerian people, and largely reflected in the various religious practices amongst the different ethnic groupings in the country” (p.309).

Despite identifying spiritual culture as one of the essential factors for managers to actuate healthier behavioural disposition, minimal attention is given to Islamic spiritual culture (henceforth referred as ISC); as available literature suggests (e.g., Corbin, 2014; Dagli, 2016; Nasr, 2013a). In contrast, spirituality has continued to gain attention of scholars and professionals alike (Gamble & Beer, 2015). Hence, spirituality has attracted considerable attention of management researches in various contexts. These include: *Soul and Spirit at Work* (Benefiel, 2005; Brubaker, & Wang, 2015; Conger, 1994; Geigle, 2012; Giacalone & Jurkiewicz, 2014; Grant & McGhee, 2012; Jurkiewicz & Giacalone, 2004; Marschke, Preziosi, Harrington, 2009; Mitroff, 2003; Subramaniam & Panchanatham, 2013); *Spiritual Consciousness* (Usman & Danish, 2010); *Spiritual Dynamic Attitudes* (Askari, 2014); *Spiritual Intelligence* (Ayranci, 2011; Ayranci & Ayranci, 2015; Bagheshahi et al, 2014); *Spiritual Leadership and*

*Management* (Aghasi, Farsanil, & Sadghi, 2014; Fry, 2005; Karadag, 2009; Karakas, 2010a; Wibawa, Troena, & Noermuati, 2014); and, *The Daily Spiritual Experience* (Underwood, 2011). In fact, the list is inexhaustible, because spirituality and spiritual values are “dynamic aspects of transcendent human imagination and yearnings” (Koros, 2019, p.12).

Apart from the literature gap identified for ISC, practical gap also exists. Regrettably, behavioural disposition of managers remains poor irrespective of the array of scholarly works on the construct ‘spirituality’ to effect better performance; as different issues still surround the construct (Sharma & Rastog, 2012). This could be because of contradictions regarding meaning provided by different authors; as many authors defined it in religious terms, while others gave definitions that have no element of religious touch (Gamble & Beer, 2015; Laird, Curtis, & Morgan, 2017). Available literature suggests that despite progression on studies of spiritual dynamics to improve performances, studies that link spirituality to behavioural disposition of managers in the public service are yet to attract wider attention (McGhee & Grant, 2015). In addition to that, the controversy of whether spirituality and religiosity (often referred as ‘religion’ by some authors) should be merged or not, and whether religion should be constrained to the private realm in respect to management performance in the formal organization is another contentious issue (Sampson, 2014). The foregoing are the reasons for practical gap where behavioural disposition of managers is still rated low irrespective of available literature on spirituality. Consequently, this study intends to examine the experiential knowledge of managers about practice of Islamic spiritual culture, and to further provide answers to how ISC interferes with behavioural disposition of managers. Doing these would carefully expose readers’/reviewers’



perspectives to the intrigue that holds back managers from utilizing ISC to effect desired behavioural disposition.

## 1.2 Problem Statement

Poor behavioural disposition of managers has consistently deteriorated through the decades, and this trend has continued to be a worrisome focus for researchers (e.g. Brass, Butterfield, & Skaggs, 1998; Davis, Payne, & McMahan, 2007; Ten Brinke, Kish, & Keltner, 2018; Trevino & Youngblood, 1990). Poor behavioural disposition has reduced some managers to “poor performers who mismanage, bully, and engage in unethical behaviour” (Ten Brinke et al., 2018, p.214). A case of poor behavioural disposition of managers is related to “high-profile corporate scandals, such as Enron, WorldCom, Tyco and HealthSouth” (Davis et al., 2007, P.319). At other time, managers’ poor behavioural disposition account for “unethical behaviour in organizations, such as the ... illegal brokerage transactions that defrauded customers and cost Prudential-Bache more than a billion dollars [\$1, 000,000,000] in settlement” (Brass et al., 1998, p.14).

The rising trends in poor behavioural performance of managers around the globe can be seen exemplified amongst ‘The 5 Biggest Corporate Scandals of 2016’ that includes:

- i) *Wells Fargo’s Fake Accounts* where inappropriate pressure by the company’s Managers forced several employees to open and operate illegal accounts for customers without their knowledge/consent of which costs the company to give back illegitimate \$2.6 million fees that they charged customers with additional settlement of \$186 million as fines levied by the State; ; ii) *Roger Ailes’s Sexual-Harassment Scandal* that bothers on sexual assault cases against Roger Ailes during his tenure as the chairman and CEO

of Fox News, which costs him at least \$20 in settlement with former Fox News anchor Gretchen Carlson; iii) Mylan's EpiPen Price Gouging Scandal leading to Mylan Chief Executive Heather Bresch been questioned by American legislature for moral breach of trust and been fined to the tune of \$465 million in settlement for raising prices on the lifesaving EpiPen six fold to over \$600 for a package of two in less than a decade'<sup>3</sup>; iv) The Panama Papers of about 11.5 million documents with around 1.5 terabytes of data through which several world elite were exposed for their ill-gotten money that they hide away from their people and kept undisclosed to government to evade paying tax; v) (Dis)honourable Mention: Exaggerations at Vegan Mayo Maker Hampton Creek<sup>4</sup> in which its CEO - Josh Tetrick – was caught in Bloomberg Business Week for deceiving the public about pattern of mistaken or exaggerated claims that may prove to be deliberately deceptive (Matthews, & Heimer, 2016).

Within Nigerian context, Adebayo (2014) recounts that poor behavioural disposition of managers, especially in the Nigerian public service, bother on corruption in the forms of 'Deliberate deception', 'Sale of information or espionage', 'Gratification for services render', and 'Unlawful conduct' (p.411). More so, Uwak and Udofia (2016) emphasize that, "[c]orruption is a recurrent decimal in Nigeria and has contributed in no small measure to the underdevelopment of Nigeria" (p.27). In fact, Transparency International, a global agency that keeps survey/data on corruptions index around the world, ranked Nigeria at no.144 in the year 2018 with an average score of twenty-seven

---

<sup>3</sup> Retrieved July 30, 2019 from: [http://quality-directory.net/articles/mylan-to-pay-\\$465-million-over-epipen-medicare-dispute-97756.php](http://quality-directory.net/articles/mylan-to-pay-$465-million-over-epipen-medicare-dispute-97756.php)

<sup>4</sup> Retrieved July 30, 2019 from: <https://fortune.com/2016/12/28/biggest-corporate-scandals-2016/CEO>

marks over hundred (27/100) for the same year and previous year (i.e., for year 2018 and year 2017 score at par) away from the scores of 28 mark and 26 mark scored consequentially for the years 2016 and year 2015 respectively (Transparency International, 2018). This ranking indicates testimony of accumulated poor behavioural disposition of managers of Nigerian public service that manifest in what Roberts (2007) states as “social decay, state failure, massive corruption, endemic graduate unemployment, environmental degradation of the Niger Delta region, unprecedented abuse of human rights and crippling poverty among the masses” (Singh, 2011, p.17).

It is important to note here that poor behavioural dispositions of managers in Nigerian public service cuts across religious, ethic, social, gender, and age groups; as perpetrators of poor behavioural disposition ‘know no bond’ in terms of the nature and extent of the crimes committed (Simeon, 2018). To understand the trend of poor behavioural disposition of managers in the Nigerian public service, a brief highlight on some of trending *Top 12 corruption cases in Nigeria* would suffice in this section. One of such case is *N195 Billion Maina Pension Scam*, where Alhaji Maina – a Muslim<sup>5</sup> – travelled out of Nigeria to evade arrest and prosecution for allegation of embezzling N195 Billion that form the parts of fund he recovered in his capacity as manager of

---

<sup>5</sup> Alhaji Maina has been caught of inconsistency in his defence on allegation against him, and this inconsistency in speech contradicts principles of a good Muslim manager, especially as *Tawhid* theory for Muslim managers behavioural dispositions devoped in this study suggests. Indication of such inconsstecy can be found in excerpts of an interview with Mr. AbdulRasheed Maina. Retrieved July 2, 2019 from <http://integrityreporters.com/index.php/2017/12/15/pension-scam-my-story-abdulrasheed-maina/>

And notice for his arrest, retrieved July 2, 2019 from <https://efccnigeria.org/efcc/wanted/1533-abdulrasheed-abdullahi-maina>

public service to pay pensioners for several months; as documented by Adeniyi and Agbaje (2017, p.130). Another case for reference was documented again by Adeniyi and Agbaje (2017) over *123bn Naira Fraud* against Mr. Stephen Oronsanya – a Christian – whom an online media outfit in Nigeria reported to have been guilty of the allegation (p.130). One case that includes Nigerian public service managers of different status is *Police Pension Fund Fraud* which Ajomole (2015) reported that it involved Mr. Kigo, Mrs. Attang, Mr. Yusuf, Mr. Dangabar, Mr. Wada, Mrs. Onyegbula, Mr. Zira, and Mr. Madubuike *over breach of trust and embezzlement of N32.8 billion police pension funds* (Etika & Ejue, 2018, p.18).

From Kano context, some lecturers who are expected to be good managers in tertiary institutions in Kano State have been penalized for poor behavioural disposition resulting to/in *sexual harassment of students*; as Professor Isma'il Zango<sup>6</sup> lamented recently that *almost 70% of female students had been harassed*. To corroborate this ugly trend, Professor Tanko Adamu who is the Deputy Vice Chancellor of Bayero University Kano explained that many academic and non-academic staff of the institution had been relieved of their jobs because of the *ugly trend of sexual harassment of their students* that they were supposed to manage with good conducts (Usman, 2019). A different trending case of poor behavioural disposition of managers in Kano is publicized in news headline: *More trouble for Emir Sanusi as Kano anti-corruption agency unveils 5 heavy allegations against Emirate Council*. Though some foremost members of the Emirate Council<sup>7</sup> have been alleged of various inappropriate

---

<sup>6</sup> Professor Isma'il Zango is a Professor of Sociology at BUK.

<sup>7</sup> Kano Emirate Council is the highest traditional body that is to hold on to Islamic values, norms, and traditions for Kano people, and all its members including the Emir who heads it are all Muslims. "Kano is a predominant Hausa/Fulani and by implication Muslim State, it has substantial Christian immigrants

behavioural disposition, but it is only financial improprieties to the tune of that are widely reported (Abiola, 2019).

However, to proffer solution to poor behavioural disposition of managers across the globe, management scholars and professionals alike keep evolving spiritual principles to ensure better behavioural disposition of managers in formal organizations (Green, Roberts, & Rudebock, 2016; McCormick, 1994; Zandi, Kamil, Sulaiman, Ishak, & Sahudin, 2017), especially in Islamic management perspective of public service where “[c]ontemporary public administration needs competent public managers who are able to make sense of the ambiguity inherent in the job” to show positive behavioural disposition in the discharge of their duties for effective and efficient service delivery (Gupta, Chopra, & Kakani, 2018, p.98; Van der Voet & Van de Walle, 2018). “Their interest is important because for many, integrating spirituality and work brings profound meaning to their jobs as managers” to effect effective and efficient service delivery (McCormick, 1994, p.5).

Irrespective of intended behavioural enrichment nature of spirituality, several managers are still caught with poor behavioural disposition as Hamlin and Patel (2017) criticize that some managers rely only on mundane “managerialism ... that encourages cronyism, self-serving, and even deceitful and dishonest behaviour from managers, superficial changes, wasted resources, demotivated and exploited employees, political tendencies, and short-term decision-making” (p.296). This study therefore posits that “[e]fforts to prepare [managers for desired behavioural disposition] have to focus as

---

from the southern parts of the country majority of them being the Igbos and Yorubas who are engaged in different commercial activities”(Aliyu et al., 2016, p.2)

much on spiritual” culture from Islamic perspective (Bolman & Deal, 2008, xii), where “culture potentially matters ... because human behaviour is sensitive to context” (Sheedy & Griffin, 2018, p.6). So, what is the understanding of public service managers about ISC, and how does it affect good behavioural disposition? Considerably, these questions would expose “core of traditional spirituality in Islam with spirituality and purposes and its characteristics in positive-oriented” behaviour for public service managers to provide standard service delivery (Sharaf al-Din, Rostami, & Ghaffari, 2016, p.16).

### **1.3 Research Questions**

The problem statement, provided in the preceding subchapter, requires a central question to guide the focus of this study, because “jumping into the study without a clear focus will likely lead to a great deal of wasted effort and frustration” (Vanderstoep & Johnston, 2009, p.183). Hence, the central research question is: “What is ISC, and how does ISC associate with behavioural disposition?” More so, research questions usually elicit information that facilitates purposeful conduct of a study (Evans, & Morrison, 2011). For that reason, Vanderstoep & Johnston (2009) suggest that research questions should be the basis of any research, especially a qualitative study, but should not be on basis of researchers’ interest, or skill. In that case, the ensuing sub-central queries preceded conduct for this academic endeavour:

1. What is ISC, and behavioural disposition?
2. What is the association between ISC and behavioural disposition?
3. How does ISC associate with behavioural disposition?

## **1.4 Research Objectives**

Sequel to foregoing statement of enquiry, aim and objectives here are presented as thus:

### **1.4.1 Broad Research Objective**

This study builds on the belief that ISC plays enormous role towards modification of human behaviour. Hence, the study aims at proposing a *Tawhidic*<sup>8</sup> theory for behavioural disposition that guide managers in the discharge of their duties.

### **1.4.2 Explicit Research Objectives**

To develop a theory for ISC behavioural disposition, some explicit purposes for this study afford proper execution of this study; and they include as follows:

1. To define ISC and behavioural disposition.<sup>9</sup>
2. To examine the association between ISC and behavioural disposition.
3. To construct a substantive theory for ISC behavioural disposition of Muslim managers in Kano-Nigeria.
4. To construct a formal grounded theory for general acceptable behavioural disposition with universal applicability.

---

<sup>8</sup> The word '*Tawhidic*' in this context is "central not only in its theological, but also in its social and political implications, since it favours a classless society and a revolutionary ethos" - Bosworth, VanDonzel, Heinrichs & Lecomte (1997). *The Encyclopaedia of Islam*, (New Edition). Leiden - The Netherland: Brill.

<sup>9</sup> The definition of the concepts "Islamic spiritual culture and behavioural dispositions" will be from Islamic management perspective through qualitative inquiry. Thus, the definition in this context is not the same with the definition of key term that researchers usually present under sub-section of chapter one of their study.

## **1.5 Specification of Scope for the Study**

Under current subchapter, delimitation/scope to this study is presented to identify the procedures that impact or restrict approaches of methods and analysis applied thereof. And this is to guide readers of this thesis on factors that define coverage of the study, Thus, Keating (1995) emphasizes that, “In laying out the scope of the study, the researchers tell the readers what they expected to learn from the study and what they actually did learn” (p.66-67). Delimitations/scope of study is subsequently provided.

### **1.5.1 Delimitations of Study**

Current research undertaking builds around a belief that spiritual culture of Islam has implications for human behaviour, and that people would perform better if their behaviour is moulded in/with values and traditions of Islam that serves as the building block. This study, therefore, explored and garnered rich experiential accounts of public service managers’ understanding about ISC and behavioural disposition in the first phase of this study which lasted between July 2016 and November 2017 within the social context of public service Muslim managers’ behavioural performance in Kano-Nigeria. The second phase of this study thereafter explored participants’ experiential knowledge about *right guidance* – an output abstract through initial phase in this study – with cognitive accounts of behavioural disposition in general. The participants in the latter phase included those from various geographical locations within and outside Malaysia between December 2017 and December 2018.

Participants in the initial phase of this study are managers of public service from Nigeria in the continent of Africa, while several other participants in the latter phase of this study were contacted in Malaysia from Asian continent. The first set of participants



participated to give their experiential accounts of what ISC mean to them, and how ISC usually determine or influence behavioural disposition of managers in the public service from Islamic perspective. The second set of participants however provided data on divergent perspective of *right guidance* and association with general behavioural disposition of human beings. Thereabouts, this study focused first on the participants' experiential accounts of ISC as a model within the context of managers' behavioural disposition in the public service. Nonetheless, the study did not measure behavioural disposition of participants, but it rather explored those characteristics of ISC, and the participants' experiential knowledge of behavioural disposition in the first phase, and various perspectives of different participants' perceptions of *right guidance* and behavioural disposition in the second phase.

## **1.6 Significance of this Study**

Previous academic works have conducted series of studies on spirituality and performance. Among such studies are those that investigated correlation between various spirituality or spiritual dynamics and different performance outputs (e.g. Barron, and Chou, 2017; Breytenbach, 2017; Esfahani, Musa, & Khoo, 2017). Again, there had been remarkable efforts to develop spiritual model to improve behavioural disposition (e.g. Cavanagh, 1999; Hay & Socha, 2005; Hayes, 1984), yet none had made attempt to explore understanding about ISC and how it improves managers' behavioural disposition in public service context. With the unfortunate happenings, someone begins to wonder, if not convinced, that probably a defined and definite answer lies somewhere, which has not been explored, discovered, or exploited to put drastic change or to halt the whooping malpractices in public administration (Davies, 1999). As a result, this study is significant for constructing a theory from ISC

perspective that expresses solutions to existing poor behavioural disposition of managers, especially towards managers' behavioural disposition in the public service (Geigle, 2012). Consequently, this study is significant for theory and practice as it indicates that the role from an integrative construct of ISC for religiosity and spirituality is minimal; from numbers of preliminary reviewed literature for this study, especially towards managers' behavioural disposition in the public service. Hence, the significance of this study is highlighted as below:

### **1.6.1 Theoretical Significance**

Theoretically, this study focused on ISC as it extends the understanding of the public service managers' perceptions about interactions of ISC with behavioural disposition; by addressing the conceptual gap in relation to spirituality and performance (*See Geigle, 2012, p.14-15*). Thus, this study sought to refine and improve on the conceptual definition of 'spiritual culture' through examining Islamic spirituality and behavioural disposition within cultural context. Subsequently, it is substantial to provide new insights (i.e. new knowledge) for relevant stakeholders such as the academia, the policy makers, and other public service managers alike, because the use of grounded theory analysis provides richer results than utilizing other approach (Charmaz, 2014; Creswell & Poth, 2017; Mertens, 2015).

In short, the current study adds to the existing knowledge to explore and provide answers to questions about the role of Islamic spirituality towards improvement of managers' behavioural disposition in the public service; as this is part of creativity which Bolman and Deal (2008) suggest that it "shows how managers can blend the frames to improve their effectiveness" (p.xii). Again, this study is significant for

methodical creativity as it considers grounded theory approach to ensure rich reports of managers' experiential knowledge of ISC, while Charmaz's methodical perspective in here is to afford "a conceptual framework useful for planning interventions and further qualitative research" (Wilson & Hutchinson, 1991, p.263).

### **1.6.2 Practical Significance**

Apart from theoretical contributions of the study, its significance also avails for practice, because it is crucial for public service institutions for furnishing them with insights into instruments for improving managers' behavioural disposition. Findings from this endeavour offer instructions with strategies toward advanced personnel enrichment plans; administrative performance with organizational progress programmes for improved service delivery within and around community service provisions. Achievement of managers' behavioural disposition relies on enhanced improved working in general parts of establishment; hence overall goal attainment of the organization; for which the study postulates; as suggested by Noe, Hollenbeck, Gerhart, and Wright (2017). Explicitly, the current endeavour offers imperative administrative advices achieve well-organized working of the public service as it discusses better strategies for developing and maintaining positive behavioural disposition of management through application of ISC. Hence, with proper conceptualization of ISC in place, the inefficiency that had long frustrated the public service shall improve (Oloyede, 2014).

Nonetheless, some Muslim scholars observe that:

Although it is crucial to ensure that the grounded theory is relying on the Islamic Holy Scripture and the Prophet Muhammad's [S.A.W.] views, insights from Muslim

practitioners ... The development of the Islamic Personality Model is still at its infancy stage. A lot of effort is required to identify, to refine the traits, and to validate the model so that it can be used by others at the great level of confidence. Qualitative research is required at this stage (Othman, Hamza and Hashim, 2014, p.118).

For that purpose, the current endeavour is significant for both theory and practice; as efforts to undertake a grounded theory study provide opportunities for actualization of academic rigour and elaborate practical guides to provide answers for questions that linger on readers' minds about ISC and behavioural performance (Alemu, Stevens, Ross, & Chandler, 2015; Glaser, 2002; Harwood, Gapp, & Stewart, 2015; Reichertz, 2010).

### **1.7 Operationalization of Key Concepts**

With the very subjective nature of qualitative study, providing a section for operationalization of terms/concepts becomes highly debatable (Charmaz, 1996, 2006; Creswell & Poth, 2017; Pongtiku, & Leung, 2017), because scholars of qualitative study “emphasize methodological freedom and flexibility so that the most salient variables – and their deeper meanings – will emerge as we<sup>10</sup> immerse ourselves in the

---

<sup>10</sup> Retaining the personal pronouns “we” and other pronouns alike from original quotations in the context of this thesis is deliberate, though, there are debates about the use of personal pronouns and the impersonality of researchers in their reports. The ardent supporters of Impersonality of researchers strongly move that this would ensure objectivity of study reports and enschew personal bias. On the contrary, interpretivism (especially the social constructivism) that this study depicts allows and encourages ‘first person voice’ or/and the ‘one’s self’ reporting style as recommended by several prominent scholars like Charmaz (2008, 2014), Creswell (2007, 2013, 2014), Creswell and Poth (2017), Strauss (1987), Strauss and Corbin (1998) among others. This may be because some of those scholars realize their professions have implications for how they translate findings of their research endeavours, and they never ignore that position to indicate in their reports – See Creswell and Poth (2017, p.24). Hence, “where writers interact with specialist audiences [in the case of PhD thesis] rather than with general readers [like in the case of open access articles/journals], admonishments to avoid self-

phenomenon we are studying” (Rubin & Babbie, 2016, p.165). However, Trochim and Donnelly (2006) argue that, “[s]uitable operationalization of constructs used in theoretical models is integral to research validity” (Sanders, 2012, p.2). Imperatively, for this academic endeavour, “conceptualization and operationalization occur simultaneously with data collection and ... data analysis” (Pongtiku, & Leung, 2017, p.186). Hence, operationalization of the main concepts of the study are provided under this subchapter, as “management research tends to draw on qualitative approaches to operationalizing constructs via literature reviews and generally accepted uses of certain variables to capture common constructs of interest” (Sanders, 2012, p.2). These concepts include:

- **Behavioural Disposition** (التصرفات السلوكية) - *Altasarufat alsulukia*: Various conceptualization or/and definitions of behavioural disposition abound in the literature, and for this, scholars argued that “conceptual confusions and ambiguities inevitably create problems in operationalization of” concept (Chanin, & Shapiro, 1985, p.668). To Bergman (1998), behavioural disposition means “tendencies toward particular acts, such as evaluating, or acting toward, a particular object or a particular process” that bothers on social context (p.80). However, the intension<sup>11</sup> here is neither to get a precise conceptualization, nor to have a concise definition of behavioural disposition. It is the purpose of this study to operationalize the concept ‘behavioural disposition’ here; to mean ‘*characterization of natural/pure condition of a man’s heart (which usually*

---

mention are sometimes said to be misguided” – See Hyland (2001, p.209) – *English for Specific Purposes*, 20, 207-227. This attests to acceptance of ‘Self-mention’ in this regard.

<sup>11</sup> The word ‘Intension’ is correct, and it is from the word ‘intention’; as used in this context to emphasize what readers/reviewers of this thesis should know about specific meaning of the concept ‘behavioural disposition’ in the context of this study.

*strives to maintain an appreciable level of Fitra) as specified by Qur'an'* (Horozcu, 2017). Though Islam prescribes noble behavioural characters for every Muslim to be a virtuous manager, yet Islam does not neglect to mention that contradictory characters may also be noticeable in some individual Muslims; of which indicates a deviation from Islamic ideal (Ebrahimi, 2017).

In this study, indicators of a Muslim manager behavioural disposition include behavioural patterns of '*expressions in writings, words or/and actions that truly reflect and conform to Qur'an prescriptions*' (Bhat, 2016). However, it is difficult to correctly ascertain these indicators because, sometimes, such indicators may or may not truly convey the intended purpose of the person who writes, utters or/and performs such words or/and actions; though "Al-Asha'ri claims that it is only through revelation that we can discern the bad from the good, the wrong from the right; otherwise humans will differ" (Al-Bar, & Chamsi-Pasha, 2015, p.45).

For implications of the foregoing arguments, this study implies that dimensions of Muslim managers' behavioural disposition are distinguishable with intellect and social endeavours that consistently indicate conscious efforts that are totally in agreement with *Altaealim Al'iislamia* (Islamic precepts), because "Islamic morals teaches the soul to perform well by doing what is good which in turn protects the soul against the evils" (Khan, Arshad, & Khan, 2018, p.2). Impliedly, henceforth, behavioural disposition of Muslim managers is observable in their intellectual and socio-emotional conducts that are either: implicit in *قدر - Qadar* (predestination); or resultant of Muslim managers' *ارادة حرة - Tiradat hura* (Freewill) (Zakaria, 2015). Nonetheless, Muslim managers' behavioural disposition can still be noticed or/and

subjectively measured in their *constant*<sup>12</sup> outward attitudinal characters and behavioural traits in accordance to “Islamic moral values” (Chowdhury, 2018, p.3; Tuerwahong, & Sulaiman, 2019).

- **Islamic Spiritual Culture (ISC) - الثقافة لروحية الإسلامية (Althaqafat alruwhiat al'Islamia):** The culture of Islamic spirituality revolves around entirety of Islamic knowledge of universally acceptable norms, values, and traditions as codified and expressed in the Qur'an and actions/speech of the Prophet Muhammad (SAW) (Nasr, 2013b). Consequently, in this study ISC is operationalized to mean, ‘*effectual attitudes and exemplary behaviour that consistently characterize an obedience to the guidance of Qur'an and authenticated Sunnah/Hadiths of Prophet Muhammad (SAW)*’.

Indicators of ISC in this study, therefore, are integral of: a) Religiosity; Spirituality; and, c) Right guidance, which together practically display a ‘*portrayal of clear understanding and expressions of substantial*’ - *العلم بالدين (Ulum bil-Deen (i.e., Islamic knowledge)*’, ‘*manifestation of ideal behavioural disposition that truly reflects Ta'at Allah – طاعة الله (obedience to Allah)*’, and, ‘*demonstration of universally acceptable social norms for*’ - *العلاقات الشخصية في الإسلام (Islamic interpersonal relations)*’ (Salako, Ahmad Razimi, & Al-Aidaros, 2018). It is position of this study that, to a larger extent, Muslim manager who has/expresses ISC shall demonstrate those practical traits of integrated features of ISC which distinguish an observer of ISC from non-observer of ISC (Pongtiku, & Leung, 2017).

---

<sup>12</sup> ‘The word constant’ in this content and context emphasizes that human behavioural disposition can only be measured subjectively; and this will require observation and measurement over a long and several periods of time. - See Horouczko, Ü. (2017). *Islamii Ilimler DERGisi*, 12(3), 9-26.

Much that “[r]eligion starts the process of reproduction of certain traits laid in culture” (Leskova, Muslimova, & Zyazin, 2018, p.515), this study argues that ISC dimensions imbedded in social context guide human behaviour in forthright manner; thereby influencing and moderating personal “individual beliefs; [and] contextual influences, synthesized from multiple perspectives” (Pasick, Burke, Barker, Joseph, Bird., Otero-Sabogal, ... Guerra, 2009, p.2,12S). Impliedly, dimensions of ISC precisely realign social context in ‘*religious, ethical, educational, administrative, and economic affairs*’ of people, and this suggests that dimension of ISC characterization or/and application is observable in any case, incident, and situation where social interactions occur (Nasr, 2013a; Salako et al., 2018).

- **Religiosity (تقوى Taqwaa):** In this study, religiosity denotes ‘all permissible acts of worship in Islam with sole intention to commit to those acts of worship in ‘expectation’ that the Almighty Allah alone shall give reward for doing them’. Precisely, religiosity is operationalized in this study to mean, ‘*the commitment to religious beliefs and practices*’ (Iranmanesh, Moghavvemi, Zailani, & Hyun, 2018).

Hereafter, indicators of religiosity for the purpose of this study will include: i) *inclination towards Islam and Islamic norms/values*; ii) *steadfastness in the observance of Islamic rites and norms/values*; and, iii) *time consciousness and respect for obeying and observing Islamic rites and Islamic moral norms/values*. These are inferred from interpretations of Surah An-‘aam where the Almighty Allah emphasizes that, **فَمَنْ يُرِدْ** كَلَّ أَنْ يَهْدِيَهُ رَحْمَتُ اللَّهِ لِلْإِسْلَامِ – “And whomsoever Allah wills to guide, He opens his breast to Islam” (Q.6: 125).



Therefore, level of Muslim managers' religiosity is measurable with constancy in depiction of the foregoing indicators. At the same time, religiosity dimensions are observable in all social activities, and these are observable in different occasions that are contextualized in socio-behavioural perspective – be it academic intellect, professional callings, religious obligations/rituals, socio-cultural dealings, etc – because “Islamic religion applies directly to all spheres of life” (Nurunnabi, 2018, p.373).

- **Right Guidance (التوجيه الصحيح - *alttawjih alssahih*):** Right guidance in the context of this study is operationalized to mean demonstration of ideal speech and deeds that manifest in conformity with obedience to the teachings of Islam as substantiated through proper *Tafsir* Qur'an (Ahmad, 2009). Surah *Al-Baqarah* emphasizes its right guidance; as Ibn Kathir puts it, *الْاَلِ يَبْنِي هـ (in which there is no doubt) because in this case, هـ مَدَى (guidance) becomes an attribute of the Qur'an and carries a better meaning than, هـ فِي هـ مَدَى (in which there is guidance).*<sup>13</sup>

The indicators for right guidance, therefore, include: a) *thinking positively*; b) *showing an understanding of Islam in speech and deeds*; c) *being guided by Shari'ah (Islamic jurisprudence) in speech and deeds*; and, d) *avoiding things that are inimical to humanity, for which the Islam completely frowns at*; in understanding of what the Almighty Allah emphasizes in Surah Yunus that,

يٰۤاَيُّهَا الْاِنْسٰقُ دَجَّ اَهْلُكُمْ مَّوْعِظَةً مِّنْ رَّبِّكُمْ وَنُفِىَ اٰلَٰمٍ فِى الْاٰدِثِ وَرَحْمَةٌ لِّلْمُؤْمِنِيْنَ (سورتيونس : ٥٧)

O mankind! There has come to you a good advice from your Lord (i. e. the Qur'an, enjoining all that is good and forbidding all that is evil), and a healing for that (disease of

<sup>13</sup> Accessed @ [http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=455#1](http://www.qtafsir.com/index.php?option=com_content&task=view&id=455#1)

ignorance, doubt, hypocrisy and differences) which is in your breasts, - a guidance and a mercy (explaining lawful and unlawful things) for the believers.<sup>14</sup> (Q.10: 57).

Consequently, dimensions of right guidance inferring from the immediate and earlier foregoing verses of the Qur'an, are observable in intellectual and socio-behavioural endeavours of Muslim managers to indicate the level at which they are rightly guided by Qur'an (Purush, 2014). So, magnitude of Muslim managers' right guidance shall vary along their level of demonstrating those four right guidance indicators mentioned earlier – either in part or in whole (Chanin, & Shapiro, 1985).

- Scientific-Analytical-Interpretation (SAI) تفهيم علمي تحليلي** For the purpose of understanding this compound concept, it will be necessary to first give simple meanings of each word of the concept before going into its operational meaning (Rubin & Babbie, 2016). Scientific which is adjective for science according to 'Word Web' simply means: "Conforming with the principles or methods used in science" (Rubin, & Babbie, 2016, p.2). For the concept 'Analytical', which is equally adjective genre, it means: "Using or skilled in using analysis" (Oguche, Lamidi, & Gabasa, 2017, p.6). So, the concept **تفسير تحليلي** here operationalized specifically to connote, '*inquiry and analysis that conform to principles of Tawhid, and by extension Islamic values, which in its entirety is to seek **معية الله** (Allah's favour)*'.

From the foregoing, the first operational indicator for the concept 'SAI' is a conviction that, '*only Allah has monopoly of knowledge, and that only Allah alone gives*

<sup>14</sup> Accessed @

[http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=2615&Itemid=65#2](http://www.qtafsir.com/index.php?option=com_content&task=view&id=2615&Itemid=65#2)

*knowledge to whomsoever he wills'* (Purush, 2014). Inevitably, this concept is operationalized using the interpretations of Ibn Kathir about the *Ayat* of Surah *Al-Baqarah*:

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ  
(سورة البقرة : ٢٥٥)

Who is there that can intercede with Him except by His own permission.? He knows what is before the people and also what is hidden from them. And they cannot comprehend anything of His knowledge save whatever He Himself pleases to reveal<sup>15</sup> (Q2: 255).

The second inferred operational indicator in this study for the concept 'SAI' is, '*applying Qur'an interpretations as guide for data collection, analysis, and interpretation*', because of "the Qur'an's ability to convey key concepts and messages in the most profound way, a way that is described by the most experienced Arabic litterateurs as inimitable and unmatched throughout history" (Hussain, & Dar, 2019, p.79).. To understand and subsequently apply 'SAI', a researcher shall not contradict or deviate from *تفلسير* methodical precedence while data collection, analysis, interpretation, and reporting shall be done using correct interpretations from Qur'an (Saeed, 2005). A researcher in this regard is to possess substantial knowledge of *تفلسير* (Qur'an interpretation) or/and seek cooperation of highly knowledgeable and respectable *مفسر Mufasir* who will guide the researcher appropriately, because "the language of the Qur'an -like any other text - is 'not self- explanatory, since any understanding of the text and its meaning depends on the intellectual and cultural horizon of the reader (*intaj dalalatihi*)" (Kermani, 2004, p. 171-172).

<sup>15</sup> Retrieved July 28, 2019 from [http://www.quranwebsite.com/text55/002\\_12\\_\\_\\_al\\_baqarah.html](http://www.quranwebsite.com/text55/002_12___al_baqarah.html)

Lastly, another inferred indicator of ‘SAI’ concerns cooperation between the researcher and the study participants/informants or recipients, based on mutual understanding and agreement for effective research execution and appreciable result(s) (Rattani, & Hyder, 2019). This could be inferred from the verse of Qur’an in Surah *Ash-Shura*, وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ “and who (conduct) their affairs by mutual consultation<sup>16</sup>” (Q42: 38), which prescribes for a researcher to ensure mutual consultation and cooperation with participants/informants or recipients over issues, procedures, and conduct in a study that pertain to them.

While the dimensions to this philosophical epistemology are: i) *intellectual* and, ii) *methodological* in nature (Mansour, 2010). A researcher, especially of Islamic values for administration and management is convinced that, ‘*knowledge only sought and applied for Allah’s sake, is beneficial and most beloved by Allah*’ (Mainiyo, & Shuni, 2015). And as such, the researcher demonstrates high level of Islamic moral for conducts and accomplishment of research rigours – in all phases of research and learning endeavours (Nuriman & Fauzan, 2017).

- **Spirituality (روحانية – *Ruhania*):** Operationalization of spirituality in the context of this study implies ‘*consistent, acceptable, and exemplary characters established by Qur’an*’ (which literally translates as *Tawa*). Indicators of spirituality in this regard include ‘*sense of loyalty*’ and ‘*productivity*’. And this can be observed from both a) religious, and b) mundane matters. The level of spirituality of each manager can be seen/measured with subjective appearance or/and portrayal, because Prophet

---

<sup>16</sup> Accessed @

[http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=2096&Itemid=98#1](http://www.qtafsir.com/index.php?option=com_content&task=view&id=2096&Itemid=98#1)

Muhammad (SAW) insists that *Taqwa* resides in the heart of human beings, and actions of people are based on their intention, which are never visible to other human beings. And this expressed in the writings of Sheikh Seyyed Hossein Nasr that, “Spirituality is *tawhid* and the degree of spiritual attainment achieved by any human being is none other than the degree of his or her realization of *tawhid* (Nasr, 1987, p.xv). Thus, this study argues that researchers or/and professionals can only judge/measure managers’ spirituality subjectively.

## **1.8 Organization of the Thesis**

Generally, this thesis is structured into seven chapters. The first chapter presents a general outlook of problem and issues associated with human behavioural deficit and a link to poor understanding of spirituality which unfortunately is a *sore in the wound* that complicated issue for spiritual desirable impacts on human to poor behavioural disposition. Specifically, chapter one presents background of the study, problem statement, research questions, research objectives, scope specification of the study, significance of the study, and structure of this thesis. The second chapter concerns conceptual discourse and clarifications, and summary of review on related empirical studies. The third chapter is about post-analysis literature review, and emergent theoretical framework for this academic endeavour. The fourth chapter provides methodology of the study with focus on theoretical nature of the study, and research design of the study. The fifth chapter concentrates on research analysis and presentation of findings on qualitative definitions of ISC and behavioural disposition, as well as inherent association between the two. The sixth chapter, however, presents co-construction of substantive *Tawhidic* behavioural disposition theory for Muslim managers in Kano-Nigeria Public Service, and a *Providential Steering* FGT that

focuses on universal applicability. The seventh chapter gives discussions on research findings. The eighth chapter concludes general findings of the study, recommendations for further studies, and conclusion notes.

## **1.9 Conclusion**

Largely, this chapter provides directions for the conduct of the study, as it gives insights into broad background and problem with issues that bother on behavioural performance of managers. The problem and the issues discussed point to relevance of spirituality and religiosity towards understanding and probing within socio-cultural context for achievement better behavioural disposition. And, that has engendered construction of specific and general but attainable research questions that determine the scope, significance, and limitations of this study. Presentation of issues on poor behavioural performance of managers in the background of the study helps to understand the need to comprehensively discuss and enunciate issues bothering on spirituality and religiosity for improvement of managers' behavioural disposition, while this also have implications for methodological position and theoretical development in this study. In conclusion, this chapter is crucial for effective, efficient and attainable procedures for execution of the study (Badiru, Rusnock, & Valencia, 2018).

## **CHAPTER TWO**

### **LITERATURE REVIEW I**

#### **2.1 Introduction**

Preceding chapter presented general views on conducting this academic endeavour. Subsequently, herewith and subsequent chapter present literature reviews in respect to the study. Though there have been a lot of debates as to how literature review be conducted for any grounded theory study – whether to conduct review of existing works before execution of a grounded theory, or to delay it till after completion of study analysis (Charmaz, 2014; McGhee, Marland, & Atkinson, 2007). However, this chapter focuses on the initial literature review conducted before execution of this study. This aligns with the position of Strauss and Corbin (1990) as they maintain that, “We all bring to the inquiry a considerable background in professional and disciplinary literature” (p.48). Therefore, this chapter presents recap of prior works reviewed before execution of current work. Consequentially, this chapter two encompasses preliminary review of literature on religiosity, spirituality, with reference to public service managers’ behavioural disposition.

#### **2.2 Conceptual Discourse and Clarifications**

Under this subchapter, the effort here is to shed light on, and put into perspective, some grey areas and the confusion about conceptualization of central themes of this study, which ordinarily adequate attention might have not been given as to the better understanding of various concepts of this study themes and categories would require (Wilson & Hutchinson, 1991). This subchapter thereby presents – not in details – conceptual discourse and clarifications in tandem under some sections that follows to

fulfil the purpose, because Dunne (2011) argued that, “a detailed literature review conducted at the outset may ‘contaminate’ the data collection, analysis and theory development by leading the researcher to impose existing frameworks, hypotheses or other theoretical ideas upon the data, of which would in turn undermine the focus, authenticity and quality of the grounded theory research” (p.114). Thus, following sections concern major themes/categories in this study.

### **2.2.1 Conceptual of Religiosity: A Preliminary Discourse**

Controversy over definition of religiosity has to do with contemporary attention on it across numerous theoretical areas, as theologians view it to mean having faith outlook (Mahoney, Pargament, Tarakeshwar & Swank, 2001). More so, Psychologists consider religiosity from devotion, piety and holiness dimensions, while the Sociologists might prefer to conceptualize religiosity to mean membership of a religious group, attendance of a religious institution, belief conviction, belief doctrine, religious knowledge, and ritual commitment (Osman-Gani, Hashim, & Ismail, 2013).

On the other hand, it is a reality that using different terms to connote the dimensions of religiosity makes it difficult for easy discussion; at least without giving explicit definition (Huber & Huber, 2012; Johnson, Sheets, & Kristeller, 2008). However, before now religiosity has been qualified with concepts like ‘*religiousness, orthodoxy, faith, belief, piousness, devotion, and holiness*’ (Davis, 2018, p. 1446-1466). Now, religiosity is synonymous with behaviours, emotions, and thoughts, which were sacred and religious rituals (Briki, Aloui, Bragazzi, Chaouachi, Patrick, & Chamari, 2015; McCullough & Willoughby, 2009). In their own opinion from Islamic viewpoint, Zulkifli and Rosli (2013) define it to mean: “The degree level of individual



commitment, involvement and practice internally and externally to the fundamental principles of Islam” (p.266). To this end, religiosity would signify the inward and outward moral disposition of people to others in compliance with tenets of Islam that readily observed in “the [Holy] Qur’an and the *Sunnah* of the Prophet Muhammad [SAW]” during official/non-official interactions in the public or/and private sphere (Helmy, Labib, & AbouKahf, 2014, p.1094; Mustika, 2019, p.423).

In a recent study on religiosity fulfilment in Pakistan, Jamal together with Taskeen (2014) conceive religiosity as individual’s faith that repose in one’s Creator – the Almighty Allah, characterized by his virtue and spiritual passion” (p.186-190). To simplify the concept, religiosity could be defined as a person’s state of *Iman* that reposes Allah that nevertheless indicates feature of spiritual craving (Jamal & Taskeen, 2014). Again, a recent study on religiosity (See Al-Menayes, 2016) indicates that it is difficult to elucidate the concept/construct religiosity, because it goes beyond explaining the performance of religious rituals, religious rites and Divine laws; and as such it is necessary to construe religiosity from an Islamic perspective, while also developing measurement instruments in this context. Notwithstanding, a chronology of evolution of some religiosity dimensions identified in the literature is presented to afford an opportunity to understand how different scholars conceived, expressed, and proposed measurements for religiosity through empirical researches that had cut across several geographical, cultural, and faith disparity (e.g. Abu Raiya, 2008, 2012; Al-Menayes, 2016; Chang, 2001; Huber & Huber, 2012).

Table 2.1

*Evolutions of Religiosity Dimensions*

Year	Author(s)	Number of Dimensions	Identification of Dimensions
1960	Fukuyama	4	'Cognitive'; 'cultic'; 'creedal'; and, 'devotional'
1961	Lenski	4	'Associational'; 'communal'; 'doctrinal'; and, 'devotional'
1962	Glock	5	'Experiential'; 'ritualistic'; 'ideological'; 'intellectual'; and, 'secular consequences'
1965	Glock & Stark	5	'Experiential'; 'ritualistic'; 'ideological'; 'intellectual'; and, 'consequential'
1967	Allport & Ross	2	'Extrinsic'; and, 'intrinsic'
1967	King	10	'Creedal assent and personal commitment'; 'participation in congregational activities'; 'personal religious experience'; 'personal ties in the congregation'; 'commitment of intellectual search despite doubt'; 'openness to religious growth'; 'dogmatism'; 'extrinsic orientation'; 'financial behaviour and financial attitude'; and, 'talking and reading about religion'
1968	Stark & Glock	5	'Experiential'; 'ideological'; 'intellectual'; 'private ritual practice'; and, 'public ritual practice'
1982	Baston & Ventis	3	'Intrinsic'; 'extrinsic'; and, 'quest'
1989	Ellison, Gay & Glass	3	'Private devotion'; 'religious attendance'; and, 'denominational connect'
1991	Baston & Schoenrade	3	'Means'; 'ends'; and, 'quest'
1991	Ellison	4	'Denominational ties'; 'social integration'; 'personal sense of the Divine'; and, 'existential certainty'
1996	Chumble	5	'Subjectivity'; 'cognitive'; 'behavioural'; 'social'; and, 'cultural'
2005	Krauss	2	'Islamic Worldview'; and, 'Religious Personality'
2008	Abu Raiya, Pargament, Mahoney, & Stein	6	'Islamic belief'; 'Islamic ethical principles and universality'; 'Islamic religious struggle'; 'Islamic religious duty'; 'obligations and exclusivism'; 'Islamic positive religious coping and identification'; and, 'punishing Allah reappraisal'
2011	Abou-Youssef, Kortam, Abou-Aish, & El-Bassiouny	4	'Belief'; 'worship'; 'legislation'; and, 'morality as behavioural measurement'
2011	Krauss	2	'Religious Rituals'; and, 'muamalat'
2012	Huber & Huber	5	'Public practice'; 'private practice'; 'religious experience'; 'ideology'; and, 'intellectual dimension'
2012	Schettino	2	'Spiritual attitudes/beliefs'; and, 'religious behaviours'
2014	El-Menouar <i>revised Glock's five-dimensional model</i>	5	'Basic religiosity'; 'central duties'; 'experience'; 'knowledge'; and, 'orthopraxis'
2016	Al-Menayes	2	'Behavioural dimension'; and, 'spiritual dimension'

Source: Researcher's Personal Literature Survey – 2014-2016.

The foregoing Table 2.1 on ‘Evolutions of Religiosity Dimensions’ presents some notable dimensions of religiosity between 1960 and 2016. A close look at the calibre of the scholars and the number with degree of dimensions captured in the table suggests that a reason for contestation over defining religiosity is due to prolong passion for the concept/construct across varying branches of knowledge, because scholars approach it from various viewpoints (Al-Menayes, 2016). Out of the 20 segments of scales in the table, about one-third of the dimension segments indicate that behavioural/moral attributes are inevitable for conceptualization of religiosity according to Islam. As such, Islamic context has a centre stage in scheme of religiosity measurement available in the literature (Abou-Youssef et al., 2011; Abu Raiya, 2008; Dasti & Sitwat, 2014; Huber & Huber, 2012). However, it is not the central goal of this study to evolve a specific and finite definition for the concept *religiosity*, neither does this study intends to develop measurement scale(s) in this regard. To conclude the discourse under this subsection, it is important to stress that religiosity would simply mean ‘a conviction and practices that readily show one’s obedience to worship of the Almighty Allah, and to behave in ways stipulated by Divine tenets.

### **2.2.2 Conceptual of Spirituality: A Preliminary Discourse**

Spirituality may differ in meaning among divergent individuals, groups, or set of people (Dasti & Sitwat, 2014). This depends on the context at which people operationalized or used it (Cohen & Koenig, 2003). At any instance, it may be vital for this type of study to explore and provide answers to various questions that readers of this thesis may have about meanings of spirituality to foster better understanding of the concept (Cavanagh, 1999; Al-Menayes, 2016), so that the phenomenon ‘ISC’ is construed in proper perspective. However, there appeared to be two distinct groups

who provide separate definitions or meanings of spirituality; one group assumes that spirituality is a relationship with Allah, and others are of different opinion (Latib, Abdullah, Othman, & Mat, 2013). From among those that belong to the former group is Benner (1989) who opines that spirituality is an “inner motivation that dominates a mysterious human strong and emotional desire for self-transcendence and submission to omnipotent power/authority” (p.20). To O’Collins and Farrugia (1991), this phenomenon signifies organized performances that follow a prescription for, and reflection of devotion to prayers by someone who is obedient to Allah. Again, Armstrong (1995) represents spirituality as “the presence of a relationship with a Higher Power that affects the way in which one operates in the world” (p.3). In a similar view, Cavanagh (1999) maintains that spirituality concerns with a pursuit for self-reflection that endears an individual realization of a transcendental tie with Most Supreme God (Allah).

In another view, Doyle (1992) who belongs to the latter group conceptualizes spirituality as not having a relationship with Allah, and he defines spirituality to mean a pursuit by a person who strives to justify his/her existence; thereby searching for the significance of his/her existence in the world not necessarily with an intent to find or connect to Allah. The same goes to Delbecq (1999) who expresses that spirituality is the individual’s experience to peculiar transcendent mystery to achieve the fullest pure personal moral and social development. Delbecq (1999), Doyle (1992), and other proponents of the latter ideology are unaware that “experience and development [of peculiar transcendent mystery] always involves a sense of belonging to a greater whole, and a sense of longing for a more complete fulfilment through touching the Greater Mystery; which in tradition is referred to as Allah” (Rulindo & Mardhatillah, 2011,

p.2). From the perspective of Smith (2001) also, spirituality may rather be a situation whereby someone understands and experiences a self-conviction to relate to others in a more socially acceptable manner.

Following the indexing of the concept/construct 'spirituality' by the Institute for Scientific Information, reports show that the index figure rose up to 489 times per year by the year 2008 against less than 100 times per year before the year 2000 (Grygier, 2010). This however shows the unusual progression in the number of publications that result from a growing interest on the construct (Gamble & Beer, 2015; Al-Menayes, 2016). From those studies, spirituality has now attracted magnitude of conceptual/theoretical concepts and variety in instruments of assessment (e.g. Dasti & Sitwat, 2014; Davis, Worthington Jr, Hook, Van Tongeren, Green, Jennings, & David, 2009). Spirituality with religiosity may possess solid constructive linking, yet the two have considerable semblance (Benefiel, Fry, & Geigle, 2014; King & Koenig, 2009; Saroglou, 2011).

Some scholars maintain that the two are related, yet the scholars the two as different concepts/constructs (Brandt, 1996; DeNoble, Galbraith & Stiles, 2007). Occasionally, the former is interchanged for the latter (Armstrong, 1995; Benner, 1989; Cavanagh, 1999), while at other times the latter is used to replace the former (Doyle, 1992; O'Collins & Farrugia, 1991; Parveen & Maqbool, 2007). Yet, numerous scholars debate both are occasionally moderately interject (Saucier & Skrzypiska, 2006) rather they remain identical (Cavanagh, 1999). Irrespective of explanation offered about the two, several scholars show encouraging affiliation between the two. Parallel deductions were made through comparative researches (amongst such studies include: Benefiel,

Fry, & Geigle, 2014; Ghorbani, Watson, Geraumayepour & Chen, 2014; Piedmont, 2007; Saroglou, 2002). Furthermore, Piotrowski, Skrzypinska and Emojtel-Piotrowska (2013) observed that, as “a result of the confusion regarding the definitions of spirituality, it is important to base the new method on a strictly specified definition and theory” (p.469-485).

Invariably, various definitions identified earlier indicate that the construct ‘spirituality’ has been expressed or defined either from religious/belief-based or non-religious/non-belief-based perspective. Thus, this study subsequently provides brief explanation of Islamic perspective on spirituality and religiosity, to guide towards understanding the phenomenon ‘ISC’. Apart from the two major perspectives from which spirituality stands, it could be sometimes difficult to grasp its meaning, because it sometimes used interchangeably with the construct ‘religiosity’ (Rulindo & Mardhatillah, 2011).

### 2.2.3 Spirituality and Religiosity from Islamic Perspective

Spirit is the morphological origin of spirituality, it refers to as **روح** (*ruh*) in Arabic language, and for this reason hereby, spiritual is termed: **روحي** (*ruhiyyah*), while spirituality is translated in Arabic to mean **روحانية** (*ruhanniyya*), which portrays the condition of the ‘*ruhiyyah*’ (i.e. the spiritual) (Rulindo & Mardhatillah, 2011). Ruhanniyya, as Abdullah<sup>17</sup> notes, is the state where an individual realizes that a relationship exists between him and Allah (Ya’kub, 2000). Rulindo & Mardhatillah (2011) express that *ruh* (i.e. spirit) usually tries to connect with its Creator, as well as humankind, other creatures, and the universe at large because all these elements are

---

<sup>17</sup> Muhammad Husain Abdullah is the author of “Mufahim Islamiyah”.

from Allah – the Creator. Although the Western perspective on spirituality conceptualizes it to include transcendent or sacred quest, yet such quest for transcendence or sacred, in their own reasoning, does not usually tailored towards Allah (Allah – the Almighty). Also, from secular perspective, Hill et al. (2000) as well as Miller and Thoresen (2003) and Piedmont (1999) note that such quest for, or better still, a relationship with transcendence, could be achieved without necessarily being a member of any faith.

In contrast to conventional standpoint, Islamic spirituality is expressly maintained with emphasis on ‘a quest for’, and ‘a connection to the Almighty Allah’ through sincere application, coupled with observance of Islamic norms and values (Dasti & Sitwat, 2014; Rulindo & Mardhatillah, 2011; Ghorbani et al., 2014; Ya’kub, 2000). While on the other hand, the Western perspective recommends that Yoga or mere mediation could be a means through which spirituality can be expressed, or facilitated, or/and, manifested (Rulindo & Mardhatillah, 2011). In that respect, spirituality from the Islamic perspective is the best, because it derives its source and existence from the Qur’an with good exemplary Sunnah (Dasti & Sitwat, 2014).

Having mentioned earlier (*See* section 2.2.1 of this study) that religiosity is a multidimensional construct that has various meanings (Schettino, 2012), it is appropriate to discuss it also from the Islamic viewpoint. On this note, Rulindo and Mardhatillah (2011) observe that religiosity is “the religious condition of someone” (p.4). Religiosity from Islamic perspective, however, signifies ‘total submission to the Almighty Allah’ (Ghorbani et al., 2014). In another instance, Al-Goaib (2003) maintains that religiosity from Islamic perspective connotes an adherence to the

fundamental principles of Islam; both in theory and empiricism, by upholding Allah's rights, following Allah's orders, worshipping only Allah alone, desisting from what Allah forbids, and by protecting other people's rights.

#### **2.2.4 Spirituality and Religiosity Dimensions**

Apart from Table 2.1 on 'Evolutions of Religiosity Dimensions' presented earlier, a plethora of spirituality and religiosity dimensions exists, among which is construed from identifying dimensions of Religiosity and Spirituality. Johnson et al. (2008) made efforts to categorize these dimensions rationally into 10 to 15 or more 'Religiousness and Spirituality' dimensions. Nevertheless, ten (10) dimensions were constructed through a consensus panel on definition of religiousness and spirituality (Hill et al, 2000). Apart from that, MacDonald (2000), among studies conducted within last two decades, evolved five dimensions, of which many of them were also part of the ones found by Koenig, McCullough and Larson (2001) in their own separate study. In furtherance to this, Tsang and McCullough (2003) in their study suggested a hierarchical strategy to signify the operational or functional subdomains of religiosity and spirituality. In line with that, Hill (2005) employed the basic conceptual structure to establish dispositional and functional domains for religiosity/spirituality dimensions.

Moreover, in the study of Johnson et al. (2008), four and eight factors evolved for the dispositional and the functional domains respectively. These includes: a) 'History'; b) 'Development'; c) 'General Religiousness or Spirituality'; d) 'Religious or Spiritual Commitments' for the Dispositional; and, i) 'Experiences'; ii) 'Support'; iii) 'Social Participation'; iv) 'Private Practices'; v) 'Coping'; vi) 'Beliefs and Value'; vii) 'Religiosity/Spirituality as Motivating Forces'; viii) 'Techniques for Reconciling



Relationships' for the functional. In a related study, Neff's (2006) study had earlier shown high correlations among the factors, which means that there is likelihood of a global higher-order factor, because Koenig et al. (2001) had initially recommended earlier that factor analysis could solve problems of multi-collinearity that could arise in such circumstances (Johnson et al., 2008). In consonance, there are perhaps other issues, in Neff's study (2006); fit indices were not optimal. In relation to this also, the specialized sample utilized by Stewart and Koeske (2006) in their study did not include all factors as predictors in multivariate analyses. In short, it is important to express that all these could be reasons for multiplicity of/in the Religiosity and Spirituality dimensions (Dasti & Sitwat, 2014).

#### **2.2.5 Exploring Public Service Managers' Behavioural Disposition**

Performance of management with reference to managers' behavioural disposition in the public/government sector remains elusive, because perception on administration of the public influences the performance of the public organizations (Van Dooren, Bouckaert, & Halligan, 2010). Partly, vagueness in real measure of managers' outputs causes a real setback in that direction (Borgogni & Petitta, 2008; Kalgin, Podolskiy, Parfenteva, & Campbell, 2018). Further disturbing what Moynihan (2003) refers as the inability of scholars and professionals to clearly design performance measurement yardsticks for gauging public managers' performance, especially with the neglect of identifying and operationalizing behavioural performance of managers, which is critical to understanding what/how managers' "capacity – actually looks like" (p.2).

Therefore, the ability of managers to mobilize resources at their disposal will determine the success of any organization (Dyer, Kale & Singh 2001). Regarding that, managers

need to align human and material resources with the organizational objectives. In this instance, Hall (2008) maintains that general managerial performance may not directly affect a comprehensive performance measurement system, except by behavioural factor. In furtherance to that, Dunk (2003) emphasizes the very prominence of behavioural aspects, when he explains that, “managing behaviour is a crucial issue in organizations ... to identify the array of factors that influence behaviour and in turn, impact on performance” (p. 793-794). In a similar vein, Gordon and Di Tomaso (1992) support that; a strong organizational culture is reactive for short-term managers’ performance. For that purpose, Peters and Waterman (1982) claim that high performing managers possess certain cultural traits and ‘strong culture’ that distinguish them from low performing managers. From another perspective, Bottani, Monica, and Vignali (2009); Cigularov, Chen, and Rosecrance (2010) maintain that managers’ performance is better measured or appreciated, when we recognize human factors as the highest contributors. Therefore, this suggests the need to understand ISC behavioural disposition of managers for a better performance in the service delivery of public sector.

Certainly, Islam gives importance to every deed of man - whether the deed is performed in the private or in the public domain; as the Almighty Allah warns in *Surah Al-Zilzal* (or The Convulsion) that, “Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, shall see it” (Q.99:7-8). To that end, considerations to performance of managers in the public service would be a subject of scrutiny via the lens of *Shari’ah* principles. That means Qur’an with *Sunnah* forms basis of evaluation and improvement in performances of public service managers. Hence, the Qur’an stipulates that everyone is responsible for his/her own

actions, and no other person be called to give account for someone else's shortcoming (Ali, 2005).

In relative terms, the behaviours exhibited by managers in the public sector would determine their entire level of performance – be it financial, social, or/and moral. On this note, determining the behavioural disposition of public service managers greatly “focuses on Islamic work ethics (IWE), religiosity, and work engagement” (Zahra, 2015: p.1), which are crucial for ISC. At this point, it is important to indicate that religiosity is an essential force to stimulate behaviour within a cultural context, while IWE expressly clarifies positive work behaviour that endear behavioural disposition of managers to ISC (Hayati & Caniango, 2012). Thus, behaviour of managers depends heavily on culture (Hill, 2009), because it (culture) remains a prominent factor to effect morally upright decisions (Okpara, 2014). In this sense, the public service managers' behavioural disposition would infer a set of acceptable moral values that are consistent with Islamic Tenets.

### **2.3 Summary of Review on Related Empirical Studies**

Previously, several studies had been conducted on how spirituality affects the personality of, and values upheld by management (Johnstone et al., 2012; Saroglou & Munoz-Garcia, 2008). At other time, some studies were also conducted to determine managers' health status and well-being, which usually accepted to influence managers' behavioural disposition (e.g., Aflakseir, 2012; Jamal & Taskeen, 2014), and to enable more work practice (e.g., Marques, 2008; Othman, 2011; Petchsawanga & Duchon, 2012). However, little attention had been drawn to how to address definitional issues regarding spirituality and religiosity, to evolve a research construct that has strong

implications for improvement of managers' behavioural disposition in the public service.

At other times, previous academic studies have addressed several aspects of ISC towards managers' behavioural disposition; one is religiosity (e.g. Azimi et al., 2006; Bozeman & Murdok, 2007; Ysseldyk, Matheson & Anisman, 2010), while the other one is spirituality (e.g. Ashmos & Duchon, 2000; Askari, 2014; Brandt, 1996; Burack, 1999; Butts, 1999; Campbell & Hwa, 2014; Conger, 1994; Ghorbani et al., 2014; Petchsawanga & Duchon, 2012); and the third is managers' behavioural disposition (e.g. Bedoui & Mansour, 2015; Davies, 1999; Haji Din & Yatim, 2014). Thoughtfully, the data from past academic researches available to this study indicate that the role of ISC as an integrative construct – of religiosity and spirituality – is few, especially towards managers' behavioural disposition in the public service; despite Geigle (2012) gave recommendation to that effect in his work. Notwithstanding, spirituality with religiosity have attracted research attention in various disciplines (e.g., Al-Goaib, 2003; Biberman & Tischler, 2008; Zandi, Sulaiman & Rasheed, 2015; Fry, Vitucci & Cedillo, 2005; Gibbons, 2000; Jurkiewicz & Giacalone, 2004).

However, it may be reasonable to construct an ISC behavioural disposition model theory. This would be through understanding integration of spirituality and religiosity constructs to explain, and subsequently offer insights into creativeness for improvement of the managers' behavioural disposition in public service in Kano northern-Nigeria and public services at large (Geigle, 2009), since religion as well as spirituality has been identified as a strong catalyst for operations of public/government sector (Nolte, Danjibo, & Oladeji, 2009; Oloyede, 2014; Singh, 2011; Sulaiman & Ojo,

2012). In this light, a tentative general working definition of the central phenomenon spiritual culture (SC), from Islamic perspective, evolves here to mean credible and consistent behavioural *disposition that reflect submission and closeness to Allah, and for which endears Allah's love through a person's commitment to Islamic worldview and religious personality*. Thus, the definition given here agrees “with the rhetoric of qualitative research”, and “it should also be noted that this definition is not to be confused with the detailed ‘definition of terms’ section found in some qualitative proposals” (Creswell, 2003, p.102).

## **2.4 Conclusion**

Chiefly, this chapter gives comprehensive but detailed discussions on preliminary conceptual discourse and clarifications of spirituality and religiosity. It also explores behavioural disposition of public service managers to properly understand and identify gaps in existing literature at the preliminary stage of this study. Accordingly, discussions in this chapter greatly influence the methodology adopted in this academic endeavour; as analysis of existing works indicates that much had not been previously done on definitional issues about spirituality and religiosity to the extent of evolving an integrative construct that can analytically give ameliorating and explicit definition. Again, discussions for literature review in this chapter also indicates that behavioural of managers is better understood within cultural milieu, and this in addition suggests that this study consequently explores to understand context of Muslim managers from Islamic perspective.

Besides the foregoing discussions, review of literature in this chapter also identifies managers of Kano Public Service as potential participants for this study as captured in

the studies of Nolte et al. (2009), Oloyede (2014), Singh (2011), and Sulaiman and Ojo (2012); especially in the summary of review on related empirical studies. Therefore, all these have implications for conducting this study within Islamic perspective to understand behavioural disposition of Muslim managers; using a grounded theory qualitative approach to gain insights into the Muslim managers' experiences about spirituality and religiosity as important constructs to resolve the constructs definitional issues, and thereabout constructing analytical theory that will improve poor behavioural disposition of the Muslim managers.



## **CHAPTER THREE**

### **LITERATURE REVIEW II AND THEORETICAL FRAMEWORK**

#### **3.1 Introduction**

Further to chapter two, this current chapter presents a brief post-analysis literature review for substantive and formal grounded theories proposed in this study, and it also considers theoretical framework for the study. Thus, this chapter is structured into two sections to present a systematic constant comparison of literature about the emerged theories in the study. Charmaz (2014) notes that “constant comparative method in grounded theory does not end with completion of ... data analysis. The literature review and theoretical framework ... serve as valuable sources of comparison and analysis” (p.305). Charmaz (2014), therefore, recommends that constructivist grounded theorists should “use ... analysis to direct how [to] critique earlier studies and theories and make comparisons with these materials” (p.305). So, concise constant comparative perspective for the review of existing works with theoretical framework herewith precipitate literature reviews under subsequent chapter of data analysis, and to present the position/stand of this study on previous extant literature.

#### **3.2 Post-Analysis Literature Review of the Study**

In this sub-chapter a post-analysis literature review is presented; “as Stern (2007) explains [that] a literature review which ensues from the emergent grounded theory is essential not only for academic honesty, but in order to demonstrate how the study builds on and contributes to extant knowledge within the field” (Dunne, 2011, p115). So, the subsequent sections will discuss: 3.2.1 - Evolving Concept of Spiritual Culture from Islamic viewpoint; 3.2.2- Elements of Islamic Spiritual Culture; 3.2.3 -

Understanding Concept of Right Guidance; 3.2.4 - Understanding *Tawhidic* Theory for Dispassionate Behavioural Disposition; and, 3.2.5 - Exploring Providential Steering FGT.

### **3.2.1 Evolving Concept of Islamic Spiritual Culture**

Culture as an imbedded part of an organization could be termed ‘Organizational Culture’, and the latter signifies conscious or subconscious instilled value patterns acceptable to staffs in any group as the central value for external adaptation and internal integration through which the organizational problems are solved (Schein, 1992). Therefore, organizational culture has become prominent in the study of modern-day organizational theory and management (Zehir, Ertosun, Zehir & Müceldili, 2011). In this light, scholars have previously evolved several constructs. Among those constructs include, but not limited to: ‘Religiosity on Human Behaviour’ (Cornwall, 1989; Layman & Carmines, 1997); ‘Spirituality Value at Work’ (Butts, 1999; Miller, 1992); ‘Spirituality in Leadership’ (Conger, 1994; Fry & Matherly, 2006; Jue, 2006); ‘Spirituality in Workplace’ (Fairholm, 1997), ‘Religion and Value’ (Mitroff, Mitroff & Denton, 1999), and ‘Workplace Spirituality’ (Giacalone & Jurkiewicz, 2003; Marques, Dhiman & King, 2007). Also included are ‘Spirituality in Business’ (Ashar & Lane-Maher, 2004), ‘Spirituality at Work’ (Bowman, 2004), ‘God at Work’ (Miller, 2006), ‘Spirituality and Public Service’ (Houston & Cartwright, 2007), ‘Soul at Work’ (Russell, 2010), and a host of others to serve as paradigm shift (Zafar, 2010).

Most often, prominent among the concepts/constructs introduced by scholars to effect organizational culture in the operations and functioning of public service management around the world are ‘Spirituality’, ‘Religiosity’, ‘Religiousness’, and ‘Islamic Work



Ethics' (Ibrahim & Kamri, 2013a & 2013b). Therein, mixed relationship had been observed between spirituality, religiosity and performance, because considerably research has linked poor performance to the manipulation by management of these three constructs; and this has resulted from poor or bad leadership (Osman-Gani et al, 2013). However, studies have indicated that when spirituality and religiosity were first introduced as values of organizational culture, many people thought that these could bring about desired better or/and higher performance, but the consequential effects of the two constructs are mixed (Culey, 2014; King & Crowther, 2004; Osman-Gani et al., 2013). Consequently, an attempt to proffer solutions to the identified problems would make someone to ask that; "What makes these overbearing problems and their intended palliative-measures to be beyond human's knowledge and understanding?"

To answer that question, this study carefully explores – with critical inquiry and analysis of – the conception, conceptualization, and application of the concepts/constructs 'spirituality' and 'religiosity'. Duncombe and Bleiker (2015) and Singh (2006) have all recommended that this should be from philosophical, ontological, epistemological, and methodological paradigm. Hereabouts, Abd-Allah (2004) had earlier observed that movement ideologies behind 'spirituality' and 'religiosity' concepts/constructs were greatly influenced by Western culture, which poses a threat; and schematically reinterpret the Islamic Scripture (The Qur'an) in that light. Providently, the Almighty Allah cautions in Surah *Al-Mu'minun* (or The Believers) that,

وَلَوْ بَدَعَ لَحَقٌّ أَهْوَاءَهُمْ فَسَدَّتْ لَهُمْ مَوْتُ وَالرُّضُ وَمَنْ فِي هَذَا بَلَاءٌ لَيِّنٌ - دُجِبَ كَرِهَ عَنْ كَرِهٍ هُمْ  
مُعْرِضُونَ<sup>18</sup> سورة لمؤمنون : ٧١ )

And if *Al-Haqq* had followed their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted! Nay, We have brought them their reminder, but they turn away from their reminder.<sup>19</sup> (Q.23: 71).

However, for appropriate guidance, Allah categorically asserts in Surah *Asr* that,

إِلَّا لِّفِيْنِ ءَامِنُوْا وَعَمِلُوْا الصَّٰلِحٰتِ وَتَوْصُوْا بِلِحَقِّ وَتَوْصُوْا بِالصَّبْرِ)سورتي عصر : ٣ )

Except those who believe and do righteous deeds, and recommend one another to the truth, and recommend one another to patience.<sup>20</sup> (Q.103: 3).

In such condition, ‘Spiritual Culture’ (SC) evolves as an integrative phenomenal direction towards endearing ‘spirituality’ and ‘religiosity’ for better performance, because “in a culturally apparent way, this will empower the moderate Muslim reformers who are working to rescue this religion from those who would destroy it from within” (McIntosh, 2015, p.16). Accordingly, SC from Islamic perspective centres on submission, closeness and love of Allah - God the Almighty (Ghorbani et al., 2014). Hence, culture signifies social values upheld by groups of people, as observation of Hamza Andreas Tzortzis’s (2016) signifies that SC means positive values upheld and applied by people in accordance to the creed and regulations that Allah specifies. To this degree, ISC signifies the consistent practice of the basis of human existence; which means that all human efforts – whether thoughts (as in intentions), words and deeds – should reflect characterization of service to God (The

<sup>18</sup> Accessed @

[http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=2469&Itemid=78#3](http://www.qtafsir.com/index.php?option=com_content&task=view&id=2469&Itemid=78#3)

<sup>19</sup> Accessed @ [http://www.soebratie.nl/religie/hadith/Tafsir1\\_114.htm](http://www.soebratie.nl/religie/hadith/Tafsir1_114.htm)

<sup>20</sup> Accessed @ <http://muhamine.blogspot.com/2016/03/>

Almighty Allah); as Prophet Muhammad (SAW) emphasizes that ‘all actions shall be judged according to intentions.’ ISC in this study therefore symbolizes a constellation values that are ingrained with substantial knowledge of Islamic religion, with total obedience to the Almighty Allah; as expressly conveyed in true Believers’ behavioural disposition from *Tawhidic* point of reference.

### **3.2.2 Elements of Islamic Spiritual Culture**

Having evolved ISC to represent virtuous norms and values that Islam prescribes from analysis of this present study, the broad elements of ISC are hereby presented. These elements are abstract descriptions of the concept ‘ISC’, which are intended to facilitate distinctions of the concept from other concepts and thereby providing better understanding of ISC as a concept (Mair, Jones, Ward, Christie, Druckman, & Lyon, 2018). The elements are broadly categorized into three, and they include: i) *Religiosity*; ii) *Right Guidance*; and iii) *Spirituality* ((Hamdan, 2010; Seth et al., 2011)). In Islam, *religiosity* and *spirituality* are intertwined and inseparable; as both require *right guidance* for “providing people with capabilities to make sense of their lives” (Ahmad, 2018, p.66). In that way, all acts of *religiosity* are geared towards spiritual upliftment, which in turn provides human beings with right mind frame to “do right thing at work and elsewhere” (McGhee & Grant, 2008, p.67).

To ISC, *religiosity* denotes all permissible acts of worship in Islam with sole intention to commit to those acts of worship in ‘expectation’ that the Almighty Allah alone shall give reward for doing them. According to Kamil et al. (2010), “Religiosity from Islamic perspective is established in the concept of *Taqwa*” (Tuerwahong & Sulaiman, 2018, p.51). Also, is with ‘spirituality’ in ISC which signifies characterization of a high level



‘Right guidance’, in agreement with the opinion of Haryati (2018), would be through individual’s commitment to obeying and sincerely following the prescribed Islamic ethical values, which differentiate between correct and incorrect manners and behavioural principles available to man in his/her inward/outward relations towards fellow human beings, and to his/her Creator (i.e. Allah – SWT). Hence, the foregoing position is consistent with *كَلِمَاتُ اللَّهِ* – *Kalimat Allah* (i.e. Words of Allah –SWT) in *Surah Yunus* (or Jonah),

قُلْ يَٰٓأَيُّهَا النَّاسُ قَدْ جَاءَ أَكْثَرُكُمْ لَحَقُّ مِّنْ رَبِّكُمْ فَمَنِ اتَّبَعَ هُدًى لَّيْسَ لَهُ مَظْلَمٌ شَيْءٍ وَمَن ضَلَّ سَبِيلَهُ فَإِنَّ لَّهُ مَا كَسَبَ ۚ لَئِن لَّا رَحْمَةٌ مِّنِّي لَأَكُونَنَّ مِنَ الْخَاسِرِينَ  
 (سورة يونس : ١٠٨-١٠٩)

Say: "O people! Now the truth has come to you from your Lord. So, whoever receives guidance, he does so for the good of himself. And whoever goes astray, he does so at his own loss. And I am not set over you as a guardian. (And follow what is revealed to you and be patient until Allah gives judgment. And He is the best of the judges.) Allah, the Exalted, commands His Messenger to inform the people that that which he has brought them from Allah is the truth. It is a message concerning which there is no doubt or suspicion. Therefore, whoever is guided by it and follows it, then he only benefits himself by doing so. Likewise, whoever is misguided away from this message, then he will suffer the consequences against his own self.<sup>22</sup> (Q.10: 108-109).

Clear understanding of the association between ‘religiosity’, ‘spirituality’ and ‘right guidance’ shall guide people towards understanding that ‘religiosity’ or/and ‘spirituality’ in Islam depends on ‘right guidance’ in comprehension and application of the same. In this study, ‘right guidance’ has directional implications for belief in *Tawhid* in line with finding of Solihin and Jasim (2018). Thus, this indicates that ISC is within the context of *Tawhid* (Oneness of God); as proposed by Ismail and Badron (2011).

<sup>22</sup> Accessed @ [http://www.soebratie.nl/religie/hadith/Tafsir1\\_114.htm](http://www.soebratie.nl/religie/hadith/Tafsir1_114.htm)

### 3.2.4 Understanding *Tawhidic* Theory for Dispassionate Behavioural

#### Disposition

There have been several studies conducted on *Tawhid* or *Tawhidic* epitome or *Tawhidic* paradigm, yet few studies are available on *Tawhidic* theory. The term *Tawhid* is an Arabic word 'توحيد' which literarily means 'unification' but used in simple form to mean 'Unity of God' (i.e., Unity of Allah). The concept has attracted some studies of behavioural model development, among which is a conceptual study by Ismail and Sarif (2011) who propose a framework to transform managerial functions through "promotion of goodness ('*amr bil ma'aruf*) and prevention of evil (*nahi anil munkar*)" (Ismail & Sarif, 2011, p.127). The conceptual study indicates a promising framework for behavioural transformation that *Tawhidic* attributes consider for both spiritual and mundane behavioural disposition. Relatively, the proposed *Tawhidic* behavioural disposition theory for ISC in this study postulates the desirable behavioural disposition required to transform people in their managerial responsibilities. In the way indicated, the present study extends and provides analytical explanations on how human elements in management system can practically transformed with desirable behavioural disposition.

### 3.2.5 Exploring Providential Steering FGT

*Providence* is the ultimate figure from whom inspiration is sought to attain requisite knowledge, and it has "played a central role in the formation of Gassendi's<sup>23</sup> views on

---

<sup>23</sup> Pierre Gassendi (1592-1655) was an erudite French Scholar of mechanical philosophy who vigorously wrote about natural philosophy and scientific method. He had however written several of his work with caution and moderation without being extreme as Qur'an prescribes; even though he was a Catholic Priest. More can be read about him and his works in many ancient and contemporary literature like Margret J. Osler's *Providence and divine will in Gassendi's views on scientific knowledge* (1983).

scientific knowledge” (Osler, 1983, p.549). Contestably, *Providence* is given different perspectives by people, some perceive it to be the Almighty and the Supreme Being – Whom to some is God, while to some others it is just *Divinity* or *Nature* which they could not clearly describe (Stanley, 1983). To this study, both perspectives work to gain understanding of the proposed *Providential Steering* FGT; as this theory fits in all social substantive cases/areas (Charmaz, 1983, 1996, 2014; Glaser, 1978, 1998, 2007a, 2011a; Strauss, 1993, 1999). Distinctively, this proposed *Providential Steering* FGT propounds that *Providence* plays ultimate roles in providing *inspirations* and required *knowledge* to humanity – in either formal or informal settings – to scale through and remain focused in the hurdles of *conserving moral vigour* that direct their behavioural disposition. Moreover, this proposed theory provides directions for behavioural/moral advancement. In this regard, Bazerman and Gino (2012) therefore “define behavioural ethics as the study of systematic and predictable ways in which individuals make ethical decisions and judge the ethical decisions of others that are odds with intuition and the benefits of the broader society” (p.85-86).

However, in this proposed FGT, relatively ‘Free choice’ is the hinge of framework for its analysis like the study of Grisez, Boyle, and Finnis (1987) where they maintain:

that morally good free choices are intrinsic to the supreme good of human persons [and] that moral truths direct free choices toward actions which tend to satisfy natural desires Such actions help to fulfil persons as individuals and in communion ... that some of these desires are for fulfilments not only realized but constituted by morally good choices, including mutual commitments (pp.101-102).

Therefore, the FGT proposed in this study expressly relies on efficacious roles of *Providence* to steer the affairs of humanity by providing guidance instructions, rules,

or regulations for the betterment of human behavioural disposition. But not only that, the *Providence* having foreknowledge provides *right guidance* on ways to *conserve moral vigour* for largely desirable and universal behavioural disposition for anyone who seeks and gets *inspiration* from the *Providence* through determined *positive thinking*.

### **3.3 Post-Analysis Literature Review of the Study**

Just as there have been debates about position of analysis of existing works for grounded theory, similarly few debates also surround the incorporation of theoretical framework in grounded theory. “Here, how we<sup>24</sup> use and develop a theoretical framework takes a new twist: it emerges from our analysis and argument about it [through] sensitizing concepts and theoretical codes to work in the theoretical framework” (Charmaz, 2014, p.311). Hence, selective coding in this study analysis contributes immensely towards that. “Selective coding is the examination of the data for the purpose of unearthing the core category and achieving the integration of the theoretical framework” (Draucker et al., 2007, p.1138). Notwithstanding, theoretical framework in this study is construed within “Islamic framework for worldview studies ... [where] ... knowledge about existence refers of God’s existence as the prime cause of creation, including the existence of the universe, life, humanity, prophethood, truth, history, and the hereafter” (Berghout, 2009, pp.22-30). This study emergent theoretical framework is presented subsequently.

---

<sup>24</sup> Comments on Footnote no. 8 applies here also. Please refer to page 19.



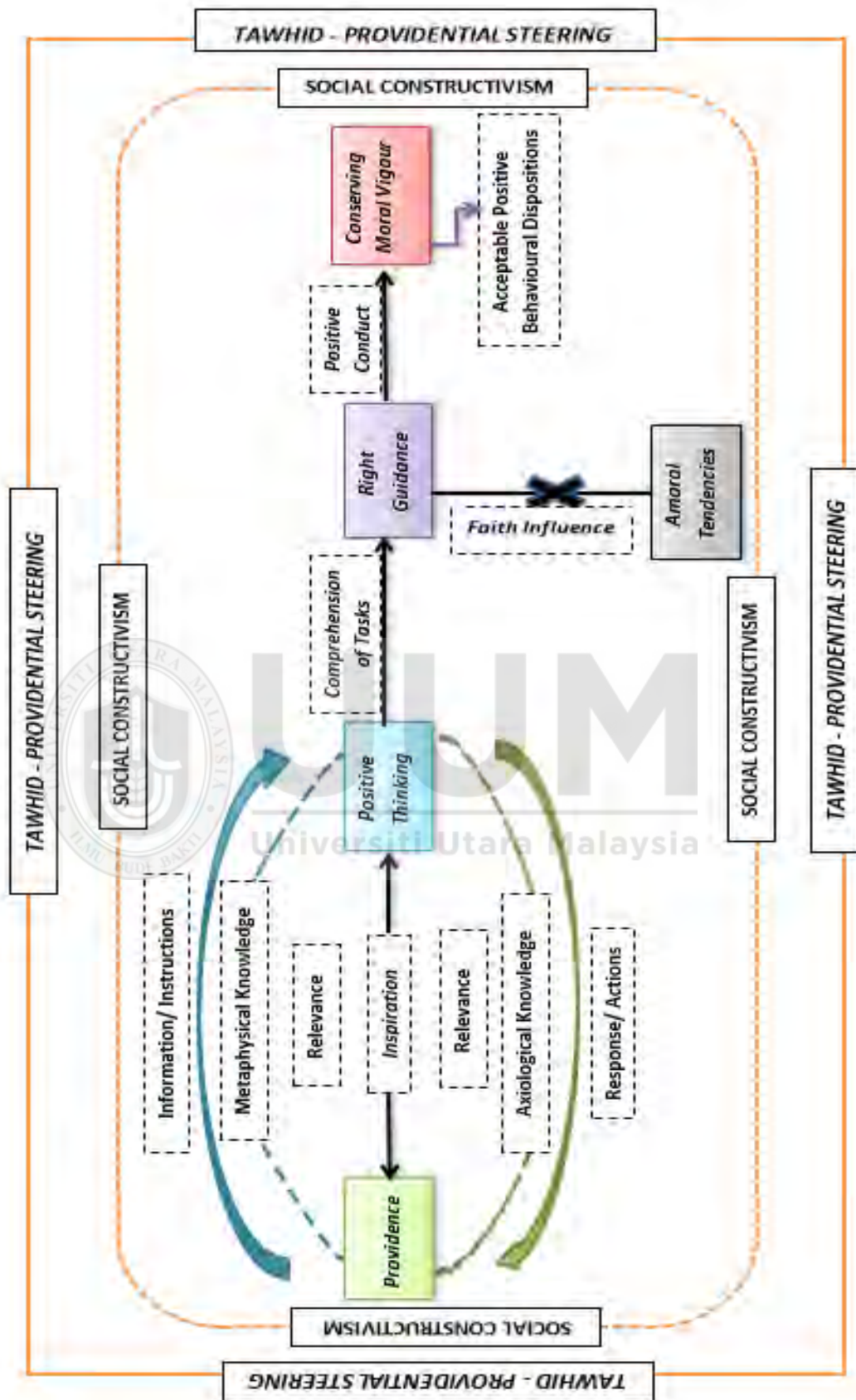


Figure 3.1 *Emergent Theoretical Framework of the Study*  
Source: Researcher's conceptualization via Grounded Theory Data Analysis

The foregoing emergent theoretical framework indicates those sensitizing concepts/theoretical codes that were identified via selective/theoretical coding to show theoretical relationships among this study epistemological stance of **تفلسي رلك ليل ل علمي** (Scientific-Analytical-Interpretation); *Tawhid* worldview – that designates the study Islamic worldview framework; its social constructivist philosophical paradigm; as well as data collection, analysis, interpretation, with reporting style of findings in this study; and, the methodical procedures applied in this study in regard to Charmaz (2014) and Glaser & Strauss (2017). Henceforward, understanding of *Tawhid* remains eminent and constant for good conceptualization and execution of meaningful studies from Islamic perspective; as An-Ninowy (2006) emphasizes that, “As a rule, the textual proof will never contradict the intellect ... *‘Ilm al-tawhid* (i.e. theology) is obligatory upon every Muslim; upon every accountable person” (Halverson, 2010, p.153).

From Figure 3.1 - *Emergent Theoretical Framework of the Study*, the sensitizing concept *Providential Steering* in relation to arguments of Al-Faruqi (1980) connotes that “relevance of Allah to man is not only metaphysical ... It is equally axiological, explaining the good and the beautiful. The will of God is what ought to be” (p.12). Consequently, *positive thinking* of any human being is to seek *right guidance* for *comprehension* of *objective tasks* which primarily Berghout (2009) argues, “is to guide humanity to excel in all pursuits of life as God’s vicegerent on Earth” (p.24). Thus, the lived experiences of human beings toward grasping the ultimate objective of being the expected God’s vicegerent will vary accordingly, and this as Schwandt (1994) emphasizes, could be understood from constructivist perspective that specifies different contexts to various stakeholders and those under inquiry. So, *comprehension* of *objective tasks* has implications for how human beings interpret and respond to

directives and information from *Providence* based on their multiple intellectual capacity; which obviously diverges from realists' orientation because "knowledge or truth is constructed not discovered<sup>25</sup> (i.e., constructivism, constructionism). Truth, according to Hinkelman (2018), is not objective, not outside the [researcher] or [participants] but is constantly being created 'inside' the consciousness of humans" (p.208), and this in compliance to Fisher (2006) (2008) has implications for how data of this study was "collected, analysed, and interpreted by applying a constructivist interpretivist approach" (p.II).

Understanding both theories (i.e., substantive and formal grounded theories) constructed in this present study through social constructivist philosophical paradigm and Islamic critical theoretical lens indicates that *conserving moral vigour* requires social interactions among human beings who need to show appreciable level of *positive conducts* after restraining from *amoral tendencies* due to their *faiths influence*. This is marked by *right guidance* of *Providence* to ensure that *reciprocity* of interactions amongst various stakeholders' *rebounds* through *prudent check* of their behavioural disposition. Vygotsky (1987) argues that, "Social, cultural, and historical factors all play" important role for formation and expression of behavioural disposition; as emphasized by Au (1998, p.300), and this explains *faith influence* over *amoral*

---

<sup>25</sup> There is no doubt that 'Truth' is constant, and 'Knowledge' from Allah (SWT) and about all that Allah Has created or/and revealed are objective as revealed in the Qur'an and authentic Hadith. However, understanding all that becomes very subjective; as could be deduced from Ibn Kathir's interpretation of Surah *ar-Ra'd* الرَّسُولُ أَوَّلُوا الْغَيْبِ – (But it is only the men of understanding that pay heed) meaning, it is those who have sound minds who draw lessons, gain wisdom and understand. We ask Allah to make us among them (Q. 13: 19). See – [http://islamic-resource.org/uploads/013\\_Ra\\_d.pdf](http://islamic-resource.org/uploads/013_Ra_d.pdf) Thus, this study believes that any inquiry about behavioural disposition should be subjective, because behavioural disposition cannot be measured objectively like tangible goods. And this forms basis of adapting the Social Constructivist paradigm.

*tendencies* of people who have correct and good understanding of faith in organizations or societies. All these make them obey a perceived *Providence*, and demonstrate appreciable level of positive behavioural disposition that conform to social order as:

al-Ghazālī shows divine revelation to be one of the causes that God employs to lead his servants to salvation ... The imperative language triggers a certain conviction in us, with divine words causing (*sabab*) our knowledge that God wants us to act. This knowledge is the cause of a decisive motive (*dā'iyā jāzima*) that propels those who believe in revelation to act and be obedient to God ... Thus, divine revelation becomes a cause of good deeds in a human. Al-Ghazālī explains how revelation causes conviction (*i'tiqād*) that one is punished for bad deeds and how the conviction causes salvation in the afterlife (Griffel, 2009, p.220).

“This theological construction carries considerable consequences” (O’Neill, 2018, p.502). What the foregoing expresses is that to understand what behavioural disposition of human beings is, there is need to inquire through a social constructivist perspective that social interactions of people depend on the context of *knowing God* (*ma'rifatullah*) which must come through *positive thinking* (Al-Ghazālī, 2009). Therefore, the analysis of this present study was seen/made through social constructivism depicted within Islamic worldview framework (which is, *Tawhid*), because there are “aspects of a person’s knowledge that have been constructed through lifelong learning and become unique to them, i.e., outside the circle of shared cultural knowledge, because of the unique set of situations in which they have participated” (Eraut, 2009, p.67). And social constructivism helped to guide reflective analysis of this study (Vanderstraeten, 2018).

### 3.4 Conclusion

Basically, post analysis literature review in this chapter gives credence to the postulation that ISC plays crucial roles towards shaping behavioural disposition of Muslim managers and the entire humanity at large. Certainly, deep and careful exploration of ISC concludes that the trio of spirituality, religiosity, and right guidance are the cardinal components that put ISC at the fore of behavioural modification (Ghorbani et al., 2014). Firstly, religiosity begins and drives morality of human through clear and superintendent religious instructions that are often rooted in divine texts, most especially the Qur'an, as "education is the most strategic process to direct nature according to what is meant by the holy Qur'an through guidance, teaching and training activities" (Sawaluddin, Harahap, Syaifuddin, Sainab, & Latif, , 2019, p.508). Secondly, spirituality which fundamentally associates with religiosity, strengthens clear understanding and application of the religious instructions, and this partly accounts for developmental criteria for an improvement in human's behavioural disposition (Kasumo et al., 2018). Thirdly, right guidance remains the ultimate pivot through which essence of spirituality and religiosity is consolidated for desired behavioural disposition that engenders upright speech and deeds that exp indicate ISC (Solihin & Jasmiin, 2018).

Precisely, clear understanding of these three elements (i.e., spirituality, religiosity, and right guidance has implications for construction of both: i) a *Tahwhidic* theory for dispassionate behavioural disposition of Muslim managers; and, ii) a Providential Steering FGT that propounds theoretical and analytical understanding on what universal behavioural disposition entails, and how this applies to social context in various environments. It is the position of this study, however, that conceptualizing and

constructing those three elements and the entire knowledge for this endeavour within an Islamic worldview of *Tawhid* goes a long way to design a theoretical framework that explains and guides methodology and methods of the study; according to Bhat (2018) and Ismail and Sarif (2011).



## **CHAPTER FOUR**

### **METHODOLOGY**

#### **4.1 Introduction**

Following discussions on literature review and theoretical framework in the preceding chapter, this current chapter presents research methodology of the study. Methodology in this regard concerns the interrelationship of ontology, epistemology, and methods of the study; as its axiological stance affects both research question(s) and objective(s) and the subsequent methods that this research adopted to resolve the study issues and to disseminate the findings according to Robson and McCartan (2016). Therefore, this chapter describes nature and philosophical paradigm in this academic endeavour, with research methods and strategy that help in understanding the important issues of the study, and results obtained therein to extend existing facts or to disseminate new knowledge as suggested by Marczyk, DeMatteo and Festinger (2005) and Smith (2012).

#### **4.2 Theoretical Nature of the Study**

It is important that scientific research utilizes scientific methods in the opinion of Appleton and Booth (2001) (2005) to harness the uncovered or partially covered realities that exist in the social environment's curiosity, which requires scientific information and theories to explain what Kumar (2011) considers as "the nature and the properties of the world around" that which researchers conduct their studies about (p.29). In this study, with recommendation of Tuli (2010), it becomes very important for readers to know first, and comprehend the problems are as "related to the question of ontology (the nature of reality) and epistemology (the nature of knowledge)" (p.99).

As identified from onset of this study, the problem that prompted this study is poor behavioural disposition of managers that is related to multifaceted issues as previously emphasised by numerous scholars (amongst them are: Brass et al., 1998; Davis et al., 2007; Ten Brinke et al., 2018; Trevino & Youngblood, 1990). McCormick (1994) expresses that, “[t]heir interest is important because for many, integrating spirituality and work brings profound meaning to their jobs as managers” to effect effective and efficient service delivery (p.5). And that evolved a general research question of: “What is ISC, and how does ISC associate with behavioural disposition?” Hence, the wisdom applied to this study answered the general and related specific questions on both philosophical paradigm and philosophical assumptions that advanced the questions that directed methodology and execution of the study in compliance with recommendations of Creswell (2014) and Khan (2012). So, the philosophical paradigm and philosophical assumptions of this study are discussed subsequently.

#### **4.2.1 Philosophical Paradigm of the Study**

Philosophical paradigm, or what Blaikie and Priest (2017) term ‘research paradigm’, “provide[s] a range of possible way of approaching and investigating a research problem” (p.9). Though, they (i.e., Blaikie & Priest, 2017) are quick to note that philosophical paradigm “is not about methods of investigation but about ontological and epistemological assumptions and logics of inquiry. [Thus,] the challenge is to select a paradigm that will provide the greatest chance of answering a research question, given the entailed assumptions” (pp.9-10). For that reason, this present study is depicted within social constructivism paradigm “of the classical version of interpretivism advocated by Weber”; as suggested by Blaikie and Priest (2017, p.12).



On the account of McKinley (2015), “Creswell (2009) asserts that social constructivism serves as a useful theoretical framework as it allows for necessary qualitative analysis to reveal insights on how people interact with the world” (pp.184-185). Thus, the social constructivism paradigm is helpful in this study as it has afforded the researcher insights to inquire from various participants about their experiential knowledge on culture of Islamic spirituality and relativity of behavioural disposition in that regard; while social constructivism paradigm has also assisted in co-construction of participants’ views into both substantive and formal theories that explain acceptable behavioural disposition of people within social context of intra and inter connectivity within culture of Islamic spirituality; according to Charmaz (2014), McKinley (2015) to mention but few. And that was achieved through abductive logic. Blaikie and Priest (2017) clarify this when they explain that,

*Abductive* logic starts by discovering the lay concepts, meanings and motives that social actors use in the area of social life under investigation and, from the recording of these everyday accounts, technical or social scientific accounts are produced by iterative process of typification and abstraction, each of which can involve other logics, such iterations using induction and deduction. The movement is from lay descriptions and explanations to social scientific descriptions and explanations (p.13).

In explicit terms, the social constructivism paradigm has played prominent roles in this study through generation of experiential data from participants to offer solution(s) to the research problem of ‘poor behavioural disposition of managers’, and to also provide appropriate response to the study question about ‘what is?’, and ‘which way does?’ ISC associate with behavioural disposition. The importance is that the social constructivism paradigm has manifested in this study through co-constructing the meanings of ISC and behavioural disposition with iterative co-construction of behavioural disposition

theories at very high abstractive level<sup>26</sup>. However, Blaikie and Priest (2017) emphasize that “it is research paradigms that provide particular types of philosophical assumptions and particular logics of inquiry” (p.21). In addition to this study logic of inquiry presented earlier, the following subchapter therefore presents the philosophical assumptions for this study.

#### **4.2.2 Philosophical Assumptions of the Study**

Mostly, qualitative researchers discuss the philosophical assumptions of their studies to guide readers to have perspective(s) on the researchers’ position in terms of beliefs, biases, and the researchers’ role about how this shapes execution of their studies. Thus, Blaikie and Priest (2017) emphasize, “In any attempt to produce new knowledge [like an attempt in this present study] about social life, it is vital that the choice of these assumptions be made explicit” (p.9). The philosophical assumptions of this current study are therefore discussed within framework of ontology, epistemology, and axiology for reviewers/readers of this thesis to understand the researcher’s perspectives on reality nature of this study – especially the culture of Islamic spirituality and its relativity to behavioural disposition; how this reality is known; and roles of Islamic values that underscore this study; in reference to Creswell and Poth (2017) and Lehrer (2018).

---

<sup>26</sup> The practical processes and usefulness of the social constructivism can be understood from detailed texts on both method of analysis in chapter 4 and research analysis and presentation in chapter 5 of this thesis.

#### 4.2.2.1 Ontological Assumption of the Study

Ontological assumption, as expressed by Creswell and Poth (2017), remains important for understanding and delineating a study, especially one with qualitative method, and this also has implications for philosophical orientation of researcher towards mechanism and direction of data generation, analysis, interpretation, and dissemination. Ontology (or ontological assumption as it may be referred to) concerns about our perception of the world or its entities and components/compositions as studied in relation to Lehrer (2018). So, ontological assumption of this present study indicates a perspective of multiple realities about culture of Islamic spirituality for human behavioural disposition. “One was the emphasis many placed on the inherent plurality in Islam, the Qur’an and Islamic history, as well as contemporary examples”; as given by Modood & Ahmed (2007, p.196).

Again, Singh and Hira (2017) emphasize multiple realities of spirituality. To this extent, González (2000) observes “that the dynamics we find in often problematic intercultural contexts are often pervasive in studies of culture” (p.625). Relatively, Appleby, Swinton, and Wilson (2018) note that, “[a] more congruent concept of spirituality — preferably referenced to a contemporary philosophy of science, such as basic critical realism” (p.8). Hence, ontological assumption here was informed by interpretive-subjective orientation within ‘Islamic Critical Realism’ (ICR) *لواقع قلبيّة* (لحرجة - *Alwaqieiat alnaqdiat alharija*), which emphasizes different philosophical assumptions with multi-layered nature of social reality; as illustrated by Gilani-Williams (2014), Krauss (2005), and Wilkinson (2013); where illusion, myth, and distorted thinking prevail at surface level, and beneath the surface level lays the objective reality; as observed by Neuman (2000) (2003) (2006). This applies to various

participants' perspectives of spirituality concept and behavioural disposition characterization; as indicated in extensive preliminary literature review and pre-study discussions for the current study.

Notably, ICR ontological assumption of this study extends beyond the 'Traditional Critical Realism'; as scholars in the opinion of Blaikie and Priest (2017) Cypress (2017) believe that the latter's interpretive-subjective orientation jeopardises its interpretations and subsequent results. It is against this backdrop that Field (2017) in his submissions cautions that he does "not think [that] we have to make all our interpretations weak and wobbly in advance, or take back everything we say, in anticipation that we might have to change, or refuse to be bold, courageous, and evocative, because there might be another view" (p.8). Considerably in this study, ICR signifies Duderija's (2017) position that "Muslim thought can be gleaned from delineating features of the major themes, values and ideal which inform its worldview" (p.4). Consequently, divine clarifications precede ICR ontology of this study. Therefrom, the Almighty Allah expounds in *Surah Al- An'am* that, **لِكُلِّ نَبَأٍ مُّنبَقِعٍ وَبَيِّنَاتٍ مِّنَ الْغُيُوبِ** - "For every news there is a reality and you will come to know."<sup>27</sup> (Q6: 67). **وَمَا يَكْنُومُ وَبَيِّنَاتٍ مِّنَ الْغُيُوبِ** - "And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower.) Allah tells His Prophet to say to these polytheists who worship others besides Allah,"<sup>28</sup> (Q.6: 115).

---

<sup>27</sup> There is always a definite reality within social interactions of human beings as Qur'an Tafsir by Ibn Kathir relates this verse (Q.6:67): "For every news there is a reality and you will come to know." (See: [http://studythquran.com/Quran in 4 languages.pdf](http://studythquran.com/Quran%20in%204%20languages.pdf)).

<sup>28</sup> Any inquiry in Social Science, especially studies from Islamic perspective, should rely on and be guided by **حَقِيقَةُ** - *Haqeeqat* (Truth) – the Qur'an Texts. Thus, "ontology of a ... study of Islamic religion waiting to be explored should base on the divine perspective in solving social problems [of] humanity at the local level as well as global level" (Mana, 2012: p.50). – See Mana, R. (2012), *Islamic study in*

In that light, the ICR ontological assumption of this study has accorded the needed insights to elicit lived experiences of various participants, and subsequently constructed abstract behavioural disposition theories, for which Field (2017) reveals that it is “dependent on time, place, and values ... to draw a strong conclusion, even in the face of differing conclusions, to make any kind of bold ethical declaration about an ‘ought’ or a ‘should’, however positional and contestable it might be” (p.8).

#### 4.2.2.2 Epistemological Assumption of the Study

In consonance with the ontology of this study, Wangombe (2013) explains that the epistemology of this study concerns about the collaboration of enquirer and research collaborator who is sometimes refers as participant or respondent, and how the researcher acquires information for this study. Hence, to answer questions relating to the meaning and nature of ISC and its association with behavioural disposition, ‘Islamic Critical Theory’<sup>29</sup> as theoretical lens for the focused phenomenon of this study sufficed to explain participants’ experiential reports. Therefore, this study’s epistemology revolves around تفلسير للثقافة العلمية Scientific-Analytical-Interpretation (SAI) to conceive that the acquisition of knowledge and the relationship between researchers and the researched “entails the full exploration and, at times rediscovery of variant interpretive methodologies that characterized the classical Islamic heritage”, in relation to opinion of Duderija (2017, p.22).

---

Indonesia in the perspective of intellectual history: An axiological criticism. *TAWARIKH: International Journal for Historical Studies*, 4(1), 34-54.

<sup>29</sup> Fawzia Gilani-Williams (2014) argues that “Islamic Critical Theory can critique every aspect of life and present a solution that is in harmony with the teachings of the Qur’an and Sunnah, and can lead to emancipation, transformation and a better life” – See *International Journal of Islamic Thought*, 5, 16-27.

Intuitively, SAI in this study is conceived in the light of Islamic epistemology away from Western conception/perspective. In the former epistemological stance (i.e., SAI), the emphasis is on, “Islamic epistemology of knowledge, which encourages the gaining of knowledge from everywhere<sup>30</sup> at any time ... This epistemology is based on Islam’s perception of knowledge, as it is value-oriented and informed by ethical and theological concerns. In contrast, western science has no place for religion”; as argued by Mansour (2010, p.7). So, the idea as emphasized by Duderija (2017) is to afford “contemporary Muslims to engage in perpetual quest of seeking ‘emergent knowledge’ that would assist contemporary Muslims in finding creative solutions and new possibilities to their problems” (p.12). In this light, Cypress (2017) decries that the ambiguity surrounding epistemology in/of qualitative studies creates a room for a researcher to switch between different philosophical paradigms for ontological and epistemological frameworks of his/her research (p.208-216). Again, Creswell and Poth (2017) conclude, “that there is no single way to approach an ethnography, a grounded theory study, and so forth” (p.4).

To that end, the epistemology of this study depicted within “*wasatiyya* [moderation] concept [which] is one of the concepts emphasised in the main source of Islamic epistemology such as Al-Qur’an and Hadith”, according to Hanapi (2014, p.52), and this has assisted in this study to maintain a middle position between the extreme arguments regarding epistemological favourites among established scholars according to *Shari’ah* principles. Further to this, Hanapi (2014) explains that “*Al-Wasatiyya*” [moderation] concept emanates “from the word *wasat*” but was amplified from Arabic phenomenon “*ummatan wasatan*” (i.e. cautious fellow) (p.52). Consequently, this

---

<sup>30</sup> The word “everywhere” in this context refers to ‘any environment – location/site’ permissible by Islam. So, Muslim researchers are only expected to conduct their research within permissibility of Islam.

study epistemological “inspiration [is] from non-secular and non-Western contexts [neither it is] from knowledge traditions that are broadly conceived of as Western humanities” as suggested by Moosa (2005, p.35).

However, that may relate to what Western scholars agree that facilitates qualitative method to solve social science research problems; and this could involve applying variety of research means to find solutions to problems as recommended by Creswell (2014) and Patton (1990). In short, comparing Cherryholmes’s (1992) and Morgan’s (2007) views to SAI, Islamic epistemology of this study surpasses the ‘Western Pragmatism’ that supposedly provides a philosophical basis for conventional-Western study as specified by Creswell (2009) and Wilkinson (2013), and this in opinion of Patterson (2013) is “to add credibility and depth in meeting the research objectives” (p.3). Thus, the Islamic epistemology of this study relied on constructivist philosophical paradigm and methodology that Guba and Lincoln (1994) say, it “aimed at the reconstruction of previously held constructions” (p.112).

Kafle (2011) expresses that “ epistemology is grounded on the belief that knowledge making is possible through subjective experience and insights” (p.194). For that purpose, SAI as Islamic epistemology shaped procedures for generating data, analysis with interpretation of analysis. In that regard, researcher of this study collaborated with participants to learn and co-construct participants’ experiential accounts “beyond just asking for descriptive answers to explain understandings and/or actions, but to be open to the emerging intersubjective explorations of meanings”; as expressed by Sammel (2003, p.162), and those meanings were later raised to high level abstractive theories. The endearing and perpetual nature of SAI made the researcher of this study to become

enmeshed in the study through iteration to engage both participants and the transcribed data to continuously seek for exhaustive alternatives to emergent codes, categories, and high-level abstract theories which are the resultant effects of philosophical assumption of SAI as Islamic epistemology of the study.

Therefore, in this study the researcher reconstructed participants' understanding about Islamic spirituality by reconceptualizing it to fit into a cultural milieu; such that essence of Islamic spirituality is understood and depicted away from pseudo-behavioural characteristics attributed to it, because Charmaz (2008) explains that, "social constructivist approach encourages *innovation*; [such that] researchers can develop new understandings and novel theoretical interpretations of studied life" (p.398). In that regard, constructionism has helped in this study to ensure; "(1) the relativity of the researcher's perspectives, practices, and researcher situation, (2) the researcher's reflexivity; and (3) depictions of social constructions in the studied world" in compliance with Charmaz (2008, p.398).

Firstly, these aspects of constructionism have helped to co-construct Kano Public Service managers' behavioural disposition within substantive case of ISC, and general human behavioural disposition that signifies socially construed *right guidance*. Secondly, interviews were conducted with participants, as well as analyses and interpretations of the same; based on this study researcher's interest in social reformation through Islamic spirituality. Thirdly, enormous efforts were made to show in this study that there is no single meaning of ISC and its association with human behavioural disposition. Hence, the need to agree on common ground to push for *right guidance* erstwhile added inspiration to the drive for the construction of *Providential*



*Steering* FGT in this study. Full discussions of these three points are available under appropriate subchapters.

#### **4.2.2.3 Axiological Assumption of the Study**

Away from epistemological assumption of the study, axiological assumption deals with the values that the researcher of this study, have about ISC and behavioural disposition, which preoccupies the researcher's background and belief; and this has influence on the data collection, analysis, interpretation, as well as presentation of findings of the study. However, special attention was given to the later in terms of '*Rhetoric*'; where Islamic perspective for the choice of language to present knowledge of this study as suggested by Creswell (2013). To the current study, the axiological assumption reposes in Islamic principle of *Tawhid*, which itself expressly indicates beliefs and values of obedience to the Almighty Allah to demonstrate "courtesy (*ihsan*)" as explained by Muis, Alias, Kamaruding, and Mokthar (2018, p.347). The *Tawhidic* axiological assumption of this study concerns with what Al-Faruqi (1992) expresses as principles of "**RESPONSIBILITY AND JUDGEMENT** ... that man stands under the obligation to change himself, society and environment so as to conform to the divine pattern" (p.14).

And for current academic endeavour, research questions, data analysis, interpretation, and presentation – to include the entire activities in the study were guided by this *Tawhidic* axiology; such that research questions raised were tailored towards cultural actions that readily actuate values of Islamic spirituality. Also, the *Tawhidic* axiological assumption of this study has assisted to constantly compare among emerging codes, categories, themes and theories with valued norms and principles of ISC set by divine

scriptures in terms of Qur'an with authentic Hadiths and Sunnah. And not only these, but the axiological assumption provided an opportunity to also comparatively review literatures in the light of valued assumptions of *Tawhid*. All these have implications for the research strategy. Subsequent subchapter, therefore, defines research design of the study, which discusses the procedures for data collection, analysis, and interpretation as well as report for outcome of the research endeavour.

### **4.3 Research Design of the Study**

Researcher needs to forecast and subsequently organize the procedures on means and channels through which required data for a study is generated, processed, analysed, and subsequently reported; while putting into consideration an appropriate time to apply the procedures; as recommended by Creswell and Poth (2017). The technical/structural blueprint to achieve that, according to Salkind (2006), is what refers to as 'Research Design'. A research design therefore consists of those careful and purposeful instructions and instruments, Robson and McCartan (2016) express, that any diligent researcher would possess to facilitate in the procedure for generation of data, as well as data scrutiny, and result understanding and explanation. Hence, any reliable research study requires a suitable research strategy that affords a researcher, within a defined time limit and available financial resources, a cost effective and time efficient guidelines to generate data Maxwell (1992, 2013, 2014) repeatedly argued would answer defined research question(s) of a study. In fact, evolving, or adopting, and subsequently applying any research design would depend upon the research problem(s), philosophical paradigm or approach a researcher follows for his/her study, and experience of the researcher, to Cohen, Manion and Morrison (2007), Cohen and Vigoda (2000), and Creswell (2009), as well matters in this regard.

As earlier indicated that the ontological, epistemological, and axiological assumptions of this study slightly vary notwithstanding; it may be necessary to reiterate that social constructivism philosophical paradigm drove the methodology of the study. von Glasersfeld (1989) argues, “Instead of presupposing knowledge is a representation of what exists, knowledge is a mapping, in the light of human experience, of what is feasible” (p.134). This means that social constructivism tends towards pragmatic efforts at gaining knowledge, and disseminating the same - through various available, applicable, and achievable techniques, or instruments/instrumentations, and tools of research inquiry and analysis via social interactions between researcher(s) and participant(s), which usually is of qualitative research design; as explained by Perkins (1999).

Therefore, grounded theory applied to construct experiential knowledge of participants who collaborated to share their various experiences on ISC and its association with behavioural disposition; as recommended by Creswell and Poth (2017). However, there are multiple approaches to conducting a qualitative study; and Creswell (2017) emphasizes that among such “various typologies propounded by different scholars are a 4-branch flowchart of Tesch (1990), which consists of 28 approaches, and another is a ‘tree diagram’ approaches of Wolcott (1992)” (p.8). In other not to overlaiden discussions about the available multiple approaches here, discussions on Tesch (1990) and Wolcott (1992) approaches are minimal; as they do not form the basis of this study methodology according to Gehman, Glaser, Eisenhardt, Gioia, Langley, and Corley (2017).

Usually assumptions precede any research endeavour, so is concerted efforts to get picture about research issues in order to have workable research plans; for which Creswell (2017) and Guba and Lincoln (1994) maintain are to address the perception of participants about the research issue. Grounded theory approach has been applied within socially constructed research design for this academic endeavour; to which Creswell and Poth (2017) recommend for collection of data in an instinctual setting sensitive to the participants and their social environments, while subsequent data analyses were both inductive and deductive to generate what Woiceshyn and Daellenbach (2018) identify as emergent codes, categories, themes, and theories (pp.183-195).

Social constructivism (which the constructivist grounded theory perspective of Charmaz is depicted)<sup>31</sup> largely guided the conduct of this current study, as Ernest (1998) postulates “that all knowledge is rooted in basic human knowledge and is thus connected by shared foundation” (p.48). For this purpose, Creswell (2103) suggests, “final written report or presentation [should] include the voices of participants, the researcher reflexivity ... a complex description and interpretation of the problem, and its contribution to the literature or a call for change” (p.44). In doing so, this study depicts what Saldaña, 2016, refers as “pragmatic stance toward human inquiry ... open to choosing the right tool for the right job” (p.3). In short, grounded theory approach of qualitative methods was applied, as Creswell and Poth (2017) suggest “without

---

<sup>31</sup> Charmaz depicts her grounded theory version “to acknowledge subjectivity and the researcher’s involvement in the construction and interpretation of data and to signal the differences between [her] approach and conventional social constructivism of the 1980s and early 1990s” – See Charmaz (2014), *Constructing grounded theory*, p.14.

apology or comparisons to quantitative research” (p.6), and the rationale for this is as presented in the subsequent sections.

#### **4.3.1 Justification of Research Design of the Study**

As positivists and interpretivists separately focus on divergent issues and problems all together, Taylor, Bogdan, and DeVault (2015) argue that the methods they employ in their data inquiry and analysis would differ in terms of information generation and dissemination. Nevertheless, Hycner (1999) observes that “phenomenon dictates the method (not vice-versa)”, so the study of ISC requires qualitative methods (p.156). Marshall and Rossman (1989) emphasize that qualitative methods refer to the loosely specified approaches that researchers adopt/apply to generate descriptive or/and narrative information directly from spoken words of targeted participants, or through reports sought in the process of observing behaviour of the targeted participants. In his own definition, Creswell (1998) submits that qualitative methods would mean study that arrives at its findings through other procedures than pure statistical rigours, nor through total quantification of data. This correlates with the view of Denzin and Lincoln (2005) that qualitative methods are through meanings people give to phenomena in their natural environments.

Scholars in unanimity agreed that the methods researchers adopt would depend on the philosophical assumptions/paradigms that guide the study (*See* Cohen, Manion, & Morrison, 2007; Cohen & Vigoda, 2000; Creswell, 2009; Guba & Lincoln, 1994). Again, availability of enough literature on the phenomenon under study (*See* Kumar, 2011) and criteria to judge grounded theory (*See* Charmaz, 2014; Creswell, 2013, 2014; Healy & Perry, 2000) equally form the bases of methods choice. Lastly, quality of

measurement instruments (*See* Creswell & Poth, 2017; Patton, 1999), and the researcher's background (*See* Creswell, 2013; Hirschman, 1986; Krefting, 1991; Malterud, 2001; Perry-Smith, 2006) also play prominent role towards adopting research methods of a study.

Accordingly, this study applied qualitative methods of research design, because *Al-Wasatiyya* (moderation) guided in arriving at philosophical assumptions/paradigms that best capture knowledge about the nature of the problem of study, the processes followed to evolve required data, and the analytical tools used for analysis and dissemination system of the results. As previously stated, that *Al-Wasatiyya* provided the researcher an opportunity to shift between various philosophical assumptions among the ontological, epistemological, and methodological stance, Seale (1999) accounts that qualitative methods readily take care “of the paradigm shifts and crises of legitimation and representation” (p.467). In recent time, Blaikie and Priest (2017) as well as Creswell and Poth (2017) extensively discussed about acceptability of shifting among philosophical assumptions/paradigms within a single academic research study.

Inferentially, one could grasp the acceptability of multiple philosophical assumptions/paradigms in a single study from the following excerpts:

When complex problems are researched, it is likely that more than one research paradigm will need to be used. While the notion of a single truth must be abandoned in the social sciences, what a multiple-paradigm approach produces is the possibility of increasing the comprehensiveness of knowledge (Blaikie & Priest, 2017, p.10).

One further thought is important about philosophical assumptions. In some qualitative studies[,] they remain hidden from view; they can be deduced, however, by the

discerning reader who sees the multiple views that appear in the themes, the detailed rendering of the subjective quotes of participants, the carefully laid-out biases of the researcher, or the emerging design that evolves in ever-expanding levels of abstraction from description to themes to broad generalizations (Creswell & Poth, 2017, p.21).

ICR, which is an ontological assumption, preceded this study, while ‘SAI’ has driven its epistemological philosophical assumption as well. This means that the philosophical assumptions that guided both ontology and epistemology of the study prescribe that its execution would be better with qualitative methods rather than quantitative methods; as argued by Blaikie and Priest (2017), Creswell (2009) (2013) (2014), and Creswell and Poth (2017). In addition, the philosophical paradigm guided and facilitated the study with inductive inquiry qualitative method to understand ISC which is the complex central phenomenon of this study; through personal interactions with the study participants to provide enormous rich data; as recommended by Creswell (2007b). To revamp the nature of the problem of the study, it is for that purpose that qualitative methods have been applied to source for data, and subsequently used subjective “interpretive/constructivist” qualitative methods to analyse and interpret the data to ensure rich quality of the study as suggested by Blaikie and Priest (2017), Charmaz (2014), Creswell and Poth (2017), and Haverkamp and Young (2007, p.269).

From another front, in the opinion of Frankel and Devers (2000) just like Kumar (2011), availability of enough and extant literature of the phenomenon of study often determines the methods researchers should adopt. This, Giacomini and Cook (2000) emphasize, depends on whether to conduct qualitative study to contribute to existing literature, or to conduct qualitative study to evolve new literature. Doing so notwithstanding, Strauss and Corbin (1990) and Hamberg, Johansson, Lindgren, and

Westman (1994) argue that, qualitative study to evolve new literature still requires existing literature on methodology to give methodical direction the study. This study, however, relied on existing literature on methodology that recommend adoption of qualitative methods of inquiry to contribute to extant literature on spirituality, and in turn to evolve new literature on ISC; as recommended by Creswell and Poth (2017).

More so, as this study inquired into the experiential knowledge of participants in the complex public service of Kano State – northern Nigeria within a perceived larger Muslim society, Creswell (2013, 2014); and, Healy and Perry (2000) among numerous scholars recommend that criteria to evaluate credibility of phenomenal data on ISC would only be tenable within qualitative methods context. Thus, this present study did not rely on numerical figures in the process of data generation and analysis, though insignificant numerical descriptions mentioned for presentation of data analysis. For that reason, amongst others, perception on valid and reliable judgements of ISC lived experience of participants is better situated within qualitative methods; as emphasized by Appleby et al. (2018), Creswell and Poth (2017), Golafshani (2003), Merriam (1998), and Wilson (2017).

On another note, any study where researcher is the focal instrumentation in terms of generation, examination and interpretation to ensure quality of research, and likewise where the researcher's background counts at various stages of the study; Creswell and Poth (201) and Kimberlin and Winterstein (2008) explain, the implication is that the study is more credible within qualitative methods<sup>32</sup>. Consequently, this study applied

---

<sup>32</sup> Background of the researcher as a focal instrumentation of data collection and analysis is provided in section 4.5.5. Please refer!



qualitative methods because the researcher of the study was the main research instrument for data generation and subsequent analysis of the phenomenal data of study. Again, the dexterity to directly inquire and generate data from individual participants' experience through interpersonal relations also encouraged to apply qualitative approaches so that the quality of this study instrument conforms to principles of academic rigours (*See Creswell & Poth, 2017; Gehman et al., 2017*).

#### **4.3.2 Types and Sources of Data**

Categorically, Blaikie and Priest (2017) state that two types of data exist, which include “numerical form” and “exclusively textual” types of data (p36). However, (Coie, & Dodge (1988) argues that there are wide range of “multiple sources of data” available for academic research (p.815), and these are beyond the coverage of this study. For specific purpose, textual type of data is predominantly used in this study, as suggested by Kelle (1997) because “comparison of text passages (‘synopsis’), for example, helped to develop the most widely accepted theory” (par.2.4). On the other notes, sources of data are grouped into two sources.

The primary basis of data utilized in this academic endeavour is largely via semi-structured/focused interviews administered for individual “participants’ accounts of their experiences” about: firstly, ‘phenomenon of ISC and its association with behavioural disposition of managers’ – for the substantive grounded theory (SGT) phase; and secondly, ‘the phenomenon of right guidance and behavioural disposition of different participants of this study in several substantive areas/cases – in the FGT phase; in compliance with Charmaz (2014), Glaser (2011a), and Dearnley (2005, p.19). Primary data of this study, however, predominantly “constitute audio data, video data,

[and] text data” as suggested by Gabbe, Ginsberg, and Robinson (1996, p.1), which were all subsumed in interview transcriptions, and very few elicited documents<sup>33</sup> provided by some of the participants via handwritten notes and softcopy texts through WhatsApp and email messages.

Secondary source of data, on the other hand, includes avenue to generate those ready-made literature that Berger, Mamdani, Atkins, and Johnson (2009) explain, “provide a highly valuable source of information” (p.1045), but which were previously generated and readily available according to Hox and Boeije (2005) “for other purposes than [current] research” (p.596). Secondary data in this study are mostly through literature review, because:

the literature review ... is to situate the research outcome within the body of previous knowledge, and thus to assess its position and place within the main body of relevant literature. The literature comparison is conceptual, i.e. the focus is on the comparison of concepts. The literature comparison is not contextual, i.e., it is not based on the origin of the data. This, of course, means that the literature comparison [was] made in a selective manner. It is obvious that relevant literature for conceptual comparison cannot be identified before stable behavioural patterns have emerged (Christiansen, 2011, p.21).

For the foregoing reasons, literature reviews in the form of secondary source of data helped to define emergent concepts for theoretical analysis of this study data, and the reviews of both scriptural texts and available relevant literature have also assisted more for constant comparison at the later part in this study largely for data analysis and

---

<sup>33</sup> Some participants of the study understood the social constructivist nature of this study, so they decided to put down their thoughts in writing to either substantiate or clarify their points. Charmaz (2014) emphasizes that “Elicited documents involve research participants in producing data ... as well as give researchers ideas about what structure and cultural values influence this person” (p.47). See: Constructing grounded theory (2<sup>nd</sup> Edition).

discussions of findings. A handful of reviews of relevant literature for “constant comparison” purpose as suggested by Glaser (1998, p.67) has “encourage[d] to articulate the researcher’s ideas” in compliance with Charmaz (2006, p.165) about “codes, categories, and theories” as they emerged in this study in relation to Reichertz (2007, p.224). Critical review of existing works “essentially constituted a ‘contextualization’ of the study, rather than a traditional literature review” as suggested by Dunne (2011, p.121) And this has helped to clarify and sharpen contextual meanings of emergent concepts, especially abstract concepts constructed at the FGT phase of the study; to strengthen the procedures for “comparing incidents and modifying the substantive theory”<sup>34</sup> of *Tawhidic* behavioural disposition as recommended by Glaser (2007b, p.54). Details of the procedures of concepts abstraction are available subsequently under methods of data analysis of this study.

Accordingly, both sources/types applied herewith. Initially, main data were sourced for *Tawhidic* behavioural disposition theory for ISC managers through 16 interview sessions were administered on three categories of managers (who included *Shari’ah* scholars, policy makers, and policy implementers) of the public service in Kano State - Northern Nigeria. Afterwards, another set of interviews sessions were administered on another 24 individuals of diverse status/background in Malaysia.

The choice of these groups of participants is purposive; and the reasons for that are presented under heading of ‘Purposive Sampling of the Study’ later in this chapter. On

---

<sup>34</sup>Several foremost grounded theorists generally agreed that literature review has implications for procedures in ‘comparing incidents and modifying substantive theory’; especially with a goal of raising emergent concepts to high level of abstraction. See Morse (2004).

the other hand, references were also made to Qur'an and some authentic Hadiths as secondary data, while the study similarly reviewed existing literature regarding spirituality, religiosity/religion, morals, and behavioural principles that affect/effect performance of managers. Hence, secondary sources/types of data assisted in understanding and interpretation of data for definition and characteristics of ISC; meaning of behavioural disposition; and association of both, as well as construction of the two theories in this study "to bring to light an underlying coherence or sense" of *Tafsir*<sup>35</sup> regarding Divine direction to the study as emphasized by Taylor (1971, p.3) (1976, p.153).

#### 4.3.3 Sampling in the Study

Sampling has different meanings to different scholars/researchers, especially with the perceived dichotomy between quantitative and qualitative researchers from whom this dichotomy was first established, and subsequently among qualitative researchers of divergent inter- or intra- sampling strategies; in the opinion of Emmel (2013). More so, several explanations and justifications abound for selection and application of sampling as suggested by Curtis et al. (2000). Hence, Sim, Saunders, Waterfield, and Kingstone (2018) believe that, "[t]his may be in order to meet the demands of research funders or ethics committees, or simply to plan the resources for the study" (p.1). However, sampling "aspect of qualitative research needs to be addressed rigorously and [it] is fundamental to ... understanding of the validity of qualitative research"; as emphasized by Curtis et al. (2000, p.1002). Thus, sampling affects,

---

<sup>35</sup> "*Tafsir*" is an Arabic word, and it is the preferred term for Qur'an interpretations in Islam. For this study, *Tafsir* by Ibn Kathir was applied as part of constant comparison tools; specifically to moderate the researcher's interests and beliefs, and to also ensure that philosophical paradigm and assumptions of this study are managed and kept within *Wasatiyya* principle of *Tawhid*.

the way most writers on qualitative research methods talk about selecting units to be included in research ... There is considerable divergence of views about where one should start in collecting a sample ... The ways in which the sample in the research is reflected in the claims from the research is yet another area of contestation. For some, the sample is a bearer of grounded theory, emergent and discovered through coding. For others, claims as theories are anchored in the sample's real-life experiences in a grounded way. As for sample size, there are authors who advocate a quite specific number for a particular kind of study, and others who argue sample size is not the issue, but how researchers convince their audiences with the cases they are able to collect given the research resources available to them (Emmel, 2013, p.1).

Two different sample groups of participants participated in this study. 16 participants participated in the substantive theory co-construction phase of this study, while 24 other participants participated in the formal theory co-construction phase<sup>36</sup>. Determination of these numbers of participants followed the observation of Charmaz (2014) that,

A grounded theory study with few interviews might allow development of a conceptual category, but the successive focusing of interviews to develop and refine this category can foreclose discovering more significant, particularly implicit, lines of inquiry ... [However, a] very small sample can produce an in-depth (pp.107-108).

The choice of 16 participants at the substantive theory phase is because all of them have substantial knowledge about Islam and working of public service in their domain. Thus, the various participants' perspectives on ISC are similar because of the unity in guidance of the Qur'an, Sunnah and Hadiths of Prophet Muhammad (SAW). As Charmaz (2014) cites; "Culture may take some role in how data are interpreted" (p.333), consequently development and saturation of conceptual categories were achieved early through the interpretations of those participants similar responses in the

---

<sup>36</sup> Profiles of the participants are provided in chapter five and six respectively.

substantive theory construction phase. Meanwhile, at the formal theory construction phase, a higher number of participants were interviewed because of the need to seek experiential knowledge of several people at different substantive areas to get their views on a controversial issue of *right guidance*; as Charmaz (2014) gives recommendation to grounded theory researchers to, “[i]ncrease ... number of interviews when ... [to] pursue a controversial topic; anticipate or discover surprising or provocative findings, [or to] construct complex conceptual analyses” (p.108). Apart from the need to sample participants from different substantive areas, the number of participants at this latter phase are higher because there was “the need to collect more data to examine categories and their relationships and to assure that representativeness in the category exists”; as suggested by Chenitz and Swanson (1986, p.9).

As argued by Charmaz (2006, 2009, 2014), Emmel (2013), Glaser (1978, 2001, 2006), Glaser and Strauss (1967), Strauss (1987, 1993, 1999), Strauss and Corbin (1990, 1994, 1998) and a host of other scholars, that qualitative studies mostly do not require large sample size, sampling techniques for qualitative studies, therefore, will neither require random sampling methods, nor probability sampling techniques as emphasized by Coyne (1997) and Emmel (2013). However, Coyne (1997) explains, “there are many variations of qualitative sampling described in the literature and much confusion and overlapping of types of sampling, in the case of purposeful and theoretical sampling” (p.623). Notwithstanding, four sampling techniques were applied to generate substantial amount of data for purpose of theory generation in this study, and these include: purposive, snowball, purposeful, and theoretical sampling techniques. However, these techniques were not applied to determine sample size for the study as

expressed by Emmel (2013). The subsequent sections therefore provide discussions on their significance for this study.

#### **4.3.3.1 Purposive Sampling of the Study**

Purposive sampling was the initial sampling technique applied at the inception of this study, because Tongco (2007) notes, it “is a type of non-probability sampling that is most effective when one needs to study a certain cultural domain [like culture of Islamic spirituality] with knowledgeable experts within” (p.147). Thus, purposive sampling technique applied for the three groups of those who provided expertise with experiential information about ISC and modal<sup>37</sup> Islamic behavioural disposition required of Muslim managers of public service; as suggested by Oliver and Jupp (2006).

Specifically, at the substantive theory co-construction phase, these groups of participants are those who possess similar characteristics with common features. The groups of participants are all Muslims with substantial knowledge about Islam and ‘expectations’ from public service managers for better service delivery; as the participants are either active or retired public servants. Majority of them have minimum of PhD in their chosen careers, which gives them opportunity to understand and dissect issues in both academic and practical terms. However, they are from different occupations/professional backgrounds; as individual participants become the sampling unit of the study as directed by Palmatier, Houston, and Hulland (2018).

---

<sup>37</sup> The word ‘modal’ as used in this context is not the same with the word “model”, and the usage of the former refers to expected Islamic behavioural dispositional propositions anticipated from this study.

#### 4.3.3.2 Snowball Sampling of the Study

Biemacki and Waldorf (1981) emphasize, “[s]nowball or chain referral sampling ... yields a study sample through referrals made among [participants] who share or know others who possess some characteristics that are of research interest” (p.141). In this study, snowball sampling technique applied in both the substantive and formal grounded theories phases; by requesting participants to give referral to other participants that they were sure of providing more information to the ones provided by initial participants who sampled through initial purposive sampling. “Snowball is a useful way to pursue the goals of purposive sampling [as there were initially] no lists or other obvious sources for locating members of the population of interest”, both at the SGT and FGT development phases; as suggested by Morgan (2008, p.816).

At the SGT phase, the first participant mentioned about some other participants during the interview sessions. The participant talked about other participants’ stake in socialization of ISC and upright behavioural facilitation; as the latter participants were to be potentials to facilitate required data for the study. Though, it was difficult to reach these potential participants because several of them are Chief Imams of some *Juma’at* mosques and from whom many people expect that would devote a lot of time to Islamic spiritual guidance during the month of Ramadan (i.e. June/July 2016) that this study began. For this reason, among others, the researcher requested the first participant to facilitate meeting with those potential participants that could be difficult to reach. Consequently, this study benefitted from snowball sampling; as every initial participant assisted the researcher to connect with subsequent participants through referral to the others.



Furthermore, snowball sampling technique was also applied in conjunction with other sampling techniques at the FGT phase. Like requests made, and referral granted at earlier phase of the study, snowball sampling technique “characterised divergence and convergence” process to effectuate required data for constant comparison of diverse substantive contextual areas of social interactions; suggested by Emmel (2013, p.40). This means that the researcher requested some participants to recommend/refer him to some other participants (mostly who are experts) from different professions/disciplines other than theirs. And this has assisted to generate diverse data to learn and have multiple perspectives about *right guidance* and its association with behavioural disposition; in compliance with Charmaz (2014) and Hood (2007). Therefore, the snowball/referral sampling technique has also simplified and facilitated coherent constant comparison of data of this study as emphasized by Zølner, Rasmussen, and Hansen (2007).

#### **4.3.3.3 Purposeful Sampling of the Study**

Purposeful sampling denotes a sampling technique that allows a researcher to choose appropriate participants that are very much suitable to provide their experiences about emergent phenomena; and Marshall (1996) argues that especially with an intent to theoretically define abstract concepts for analytic purpose. Morse (2012), however, notes that purposeful sampling “is ... ‘biased’ ... to facilitate inquiry to elicit meaning” of emergent abstract concepts at higher level of theory development (p.198). Though, Emmel (2013) laments that often there is slim demarcation or/and differentiation between purposeful sampling and purposive sampling (pp.2-3). Notwithstanding, purposeful sampling technique was applied to this study, as suggested by Emmel

(2013) because “logic and power of purposeful sampling rests on the in-depth study of information rich cases, towards learning deal” (p.34).

This study applied purposeful sampling at both the SGT phase and the FGT phase. At the former phase, purposeful sampling was applied following an earlier purposive sampling at the inception of the study to select participants who provided answers to the initial research questions. And that largely answered the immediate research questions of the study. Results of purposeful sampling in compliance with Sadangharn and Joungrakul (2018) at that stage were: i) the opportunities to access credible participants to provide needed data; ii) the generation of significant and viable data that richly define ISC and behavioural disposition expected of Muslim managers; and iii) the emergent of focused categories that produced a grasping core category that is useful in various substantive areas. At the latter phase, purposeful sampling technique was also applied to aid constant comparison in conjunction with theoretical sampling of emergent abstract concepts for co-construction of the proposed *Providential Steering* FGT.

During the period under review, participants were selected to provide their experiential accounts of *right guidance* that becomes the abstracted emergent phenomenon from the initial phase of selective coding in the co-construction substantive theory as Morse (2010) prescribes. Emmel (2013) explains that Morse (2007) emphasizes that “purposeful sampling is a method or strategy applied to focus the theoretical sample in grounded theory” (p.3). Thus, purposeful sampling, therefore, facilitated selecting participants for theoretical sampling in this study. In that respect, purposeful sampling was applied to determine the choice on who became participants for the theoretical

sampling of emergent abstract concepts to raise the theoretical analysis of the divergent responses of participants; while harmonizing the same to co-construct FGT of *Providential Steering* at “a very high level of theoretical abstraction”; as suggested by Epstein (1996, p.2095) and Lemert (1999). To this end, purposeful sampling has implications for application of theoretical sampling.

#### **4.3.3.4 Theoretical Sampling of the Study**

Theoretical sampling, as explained by Charmaz (2014), is distinct from other categories of sampling as its focus is to aid concepts maturation and theoretical abstraction towards theory construction in grounded theory data analysis; without an intent to precisely determine sample size of a population of study for “statistical generalizability of ... results” (p.198). Like other types of sampling in grounded theory, Charmaz and Belgrave 2012 emphasize, theoretical sampling aids generation of ample data to strengthen emergent categories/concepts as patterns also emerge to “discover variations and gaps within or across their categories” (p.359).

In this study, theoretical sampling was applied deliberately to enhance constant comparison of the study emergent categories and concepts. In pursuance of this, the researcher generated additional data from different participants about their experiential accounts of: a) ‘ISC and behavioural disposition of Muslim managers’ (at the substantive theory phase); and b) ‘right guidance and behavioural disposition of human in general’ (at the FGT phase). Firstly, theoretical sampling applied to clarify patterns of evolving categories/concepts; for which was able to establish consistent and diverse cognitive judgements of participants over behavioural propensity about themselves and

others. And that has assisted in the co-construction of the two proposed theories – both at the SGT and at FGT phases; as suggested by Charmaz (2014) and Emmel (2013).

Secondly, theoretical sampling was largely applied in the FGT co-construction phase; as it has aided with constant comparisons of the abstracted emergent core category of the SGT phase across several substantive areas. Furthermore, this study has been able to elicit experiential accounts of different participants about ‘*right guidance and behavioural disposition*’; by conducting interviews with more participants to avail with “best fit of concepts to a set of indicators, drawing on hypothesis between concepts to develop theory”; as recommended by Emel (2013, p.15). Accordingly, it sufficed this study as Glaser and Strauss (1967, 2017) express that theoretical sampling affords, “the widest possible coverage on ... uniformities, variations, causes, conditions, consequences, probabilities of relationships, strategies, process, structural mechanisms ... necessary for elaboration of theory” (p.57).

Consequently, theoretical sampling has implications for both the substantive *Tawhidic* behavioural disposition theory for Muslim managers in Kano-Nigeria Public Service. theory and *Providential Steering* FGT generation phases. This can be seen as presented under subchapter 6.2.3 – Axial Codes of Analysis – in Figure 6.16 (Substantive Theory of *Tawhidic* Behavioural Performance for ISC Managers) in the former, and under sections 6.3.2 – Analysis of Emergent Concepts for Theoretical Coding in Tables 6.2 and 6.3 (Conditional Relationship Guide and Reflective Coding Matrix respectively), and lastly under section 6.3.4 – Providential Steering Theoretical Position through Conditional Matrix in Figure 6.17 (Model Diagram for Providential Steering Theory).

Again, theoretical sampling is not specifically about sample size of participants, therefore, review of relevant literature applied in terms of “elicited and extant documents as primary [and] supplementary sources of data” for this study; as recommended by Charmaz (2014, p.45). Elicited documents in this regard, were few textual data that some of the participants sent in; as either supplementary to earlier interviews conducted with them, or as new position(s) in contrast to their previous perspective(s). Three participants provided elicited documents<sup>38</sup> on their interview perspectives after few days that interview sessions were conducted with them. Those three participants expressed that they had always wished to participate in any study aimed at societal behavioural rejuvenation. One of them expressed that he had just retired as an Air Officer who had for decades instructed Air-men to be officers of good conduct at all time. Another among the three participants emphasized that the impacts of *right guidance* in all human endeavours are enormous, because he had realized that as he had recently graduated with a PhD degree in community development. Their elicited documents provided discrete cases for constant comparison within those sets of data, and across other participants’ data as well; and this has helped to strengthen theoretical analysis of this study at the substantive *Tawhidic* behavioural disposition theory phase; as advanced by Charmaz (1996) (2006) (2014) and Emmel (2010) (2013). However, extant documents for this study are predominantly scriptural documents – especially the Qur’an and Hadith of the Prophet Muhammad (SAW), among others, which were copious during both theory development of both phases.

---

<sup>38</sup> See samples of such elicited documents at Appendix A.

To conclude the discussions of sampling in this study, it is important to state clearly that Glaser and Strauss (1967) emphasize that,

In theoretical sampling, no one kind of data on a category nor technique for data collection is necessarily appropriate. Different kinds of data give ... different views ... to understand a category and to develop its properties; ... While the [researcher] may use one technique of data collection, in which there are no limits to the techniques of data collection, the way they are used, or the types of data acquired (p.65).

This is to say that theoretical sampling and various sampling techniques have logical implications for data collection and analysis in this study; as emphasized by Emmel (2013) and Sapsford and Jupp (2006), as such salient features of sampling procedures are given attention in subsequent discussions on data collection in this study.

#### **4.4 Data Collection of the Study**

Having earlier established that sampling procedures/techniques greatly drive data collection, this subchapter therefore discusses data collection in this study, and its related features. Instruments for accessing and assessing data in any research are usually aimed at successful execution of the study; where careful choice of research instruments is determined by what Brislin (1986), Gjersing, Caplehorn, and Clausen (2010), and Sekaran and Bougie (2016) consider as ‘language, setting, time and [other] considerations’ for the methods of study. Research instrument in this regard simply means the research apparatus that facilitates generation of data in any research endeavour. However, Creswell and Poth (2017) observe that it is important to categorically state that in qualitative studies the researchers are the main instruments of data collection. Moreover, Charmaz (2008, 2014) notes that data collection procedures are usually based on ontological and epistemology philosophies of

qualitative researchers. For that purpose, the researcher of this study remains the sole instrument of data collection, and the data collection methods for this study are therefore discussed as follows:

#### **4.4.1 Methods of Data Collection**

In grounded theory, Charmaz (1996) argues, logical sets of data collection procedures are available for either singular or collaborative efforts to develop or co-construct theory respectively; while generating data for “individual cases, incidents or experiences [before moving on to generate additional data to] develop progressively more abstract conceptual categories to synthesize, to explain and to understand ... data and to identify patterned relationships within it” (p.28). Considerably, Creswell (2007) and Creswell and Poth (2017) emphasize that collection of data in any study should base on philosophical assumption(s), philosophical paradigm(s), and worldview a study adopts. That, several scholars (e.g. Charmaz, 2014; Creswell, 2007a, 2007b; Creswell & Poth, 2017; Glaser, 2006; Glaser & Strauss, 1967; etc) agree, would give credibility to the study, and give opportunity for validation, replication, or/and evaluation of the same study as reiterated by Flick (2018).

To this study, theoretical nature and framework guided the data collection. Having initially stated that social constructivism largely drove execution of this study, methods of data collection in this study for the most part “look for complexity of views rather than narrow the meaning into a few categories or ideas ... [and as such] rely on the participants’ views ... [as their] subjective meanings are negotiated socially and historically”; as suggested by Creswell (2007a, pp.20-21). Therefore, interview became

comprehensive method of data collection for this study, though text-document method of data collection played significant roles.

Consequently, interview method via audio and video recorder gadgets to generate primary data iteratively was applied in this study after seeking for, and getting approval from requisite stakeholders to conduct interview sessions for academic purpose.<sup>39</sup> Several face-to-face in-depth semi-structured/focused interviews were conducted among various participants at different phases of this study; to get their lived experiences pertaining to ISC, behavioural disposition, and *right guidance*. While on the other hand, text-document data collection became the method for generating the secondary data, which subsequently accorded systematic careful interpretations of scriptural texts, and review of participants' elicited documents and existing literature for analytic supplements. Hence, the choice of the combined methods of data collection is to ensure credible data; as Dunem, Roehrs, & Wilson (2016) argued that, "[t]here is no single ... method ... *par excellence* ... the highest quality social research projects are always those which employ the most suitable methods ... in the most thoughtful and careful way" (p.3).

#### **4.4.1.1 In-depth Semi-Structured Interviews of the Study**

Campbell, Quincy, Osseman, and Pederson (2013) opine that, "[i]n-depth semi-structured interview data constitute the empirical backbone of much qualitative research in the social sciences" (p.295). Longhurt (2016), however, emphasizes that in-

---

<sup>39</sup> Evidence of approval by Othman Yeop Graduate School (OYA)- UUM, a copy of the researcher's 'Letter of request for audience for interview' written to His Highness, Muhammad Sanusi II – The Emir of Kano, and a copy of 'Introductory letter from Kano Emirate Council under Emir Sanusi II refer at Appendices B, C, & D.



depth “semi-structured interviews ... rely on the interaction between interviewer and interviewee”, which provides a researcher with opportunities to pose interview questions to the interviewee in either a sequential order or a disjointed manner depending on the length and atmosphere of the interview session (p.146).

At both phases of theory co-construction in this study, in-depth semi-structured/focused interview method was applied, and this has helped to adjust sequence and wordings of interview questions and the duration for the interview sessions in compliance with Charmaz (2014). Such adjustments afforded this study the opportunity to probe participants for clarifications of their points, to establish participants’ assertion of their opinions; where “considerable attention [was] given to asking the ‘right’ question and following it up with the ‘right’ probe”; as Talmage (2012, p.295) suggests. It is important to also note that the in-depth semi-structured/focused interviews were mainly of open-ended questions that provided the researcher with the opportunity to get more insights into the participants’ understanding of ISC as the central phenomenon at the substantive *Tawhidic* behavioural disposition theory phase, and *right guidance* as the central phenomenon at the *Providential Steering* theory phase. The open-ended questions were created based on what Charmaz (2014) and Glaser (2006) highlight as: i) initial requirements to evolve emergent categories and their analytic patterns/relationships at the substantive *Tawhidic* behavioural disposition theory phase; and, ii) further inquiry about application of the abstracted core category (i.e., *right guidance*) of the initial phase in various substantive areas. At other time, in the opinion of Turner III (2010), unstructured type of interview was applied in form of probing questions to follow up on some comments/opinions of participants.

Moreover, the in-depth semi-structured/focused interviews conducted were of face-to-face individual interview approach; where the researcher directly interacted with the participants to file-in questions and immediately received instant responses due to time management for the interview sessions; especially with the recommendation of Longhurt (2016) that when some of the participants tried to prolong or deviate from the subject-matter of the interview. Some of questions that elicited instant response include: “Could you please enlighten me about Islamic spiritual culture?” “What is the implication of *Guidance* of Allah in human behaviour?” “Can someone fear Allah without the *Guidance* of Allah?” “Do you subscribe to measuring performance of public servant from ISC context?” “What would you say about human individual behaviour?” “Are there specific guidelines in your ICT profession that regulate behaviour of people?”

Thus, Charmaz (2014) emphasizes that face-to-face individual in-depth semi-structured/focused interview remains a popular and widely applied strategy to generate data for grounded theory studies. Hence, the face-to-face individual in-depth semi-structured/focused interview has facilitated gathering of a larger depth of data in this study; as that “allow[ed] for each person to elaborate on his or her experiences in a more private setting with more time to expand on his or her answers” as recommended by Beitin (2012, p.246). For that reason, the face-to-face in-depth semi-structured/focused individual interview sessions conducted for this study have helped to generate multiple substantial data on the lived experiences of the participants; in compliance with Charmaz (2014), Emmel (2013), and Flick (2018).

During the conduct of interview sessions in this study, the researcher started with compliments on participants approval to participate in the study.<sup>40</sup> Subsequently, brief introduction and procedures for the interview sessions were stated by the researcher prior to commencement. At first phase of the interview sessions (i.e., during substantive theory co-construction) of this study, the researcher inquired about each participant's understanding of ISC, and followed up with other questions for which some of the questions were sometimes not premeditated before the interview sessions. Some of the questions were raised to either probe for clarification or validation of participant(s)' response(s), while some of the initial questions constructed before the interview sessions were adjusted according to in-depth semi-structured/focused interview nature, in compliance with Charmaz's (2014) recommendations; to suit the "constructivist interviewing practices" of social constructivism interpretive paradigm of this study<sup>41</sup> (p.91).

Similarly, compliments and highlights for the interview sessions were made by the researcher, in compliance with Charmaz's (2014) recommendations; to make the participants have sense of belonging in and partnership of the proposed social constructivist FGT. Contrary to interview protocol used and sequence of questions asked during the substantive *Tawhidic* behavioural disposition theory co-construction interview sessions, construction and order of interview questions varied during the FGT

---

<sup>40</sup> The purpose of starting each interview session of the study with compliments was to, according to Charmaz (2014), ensure "mutuality during the course of the interview and ways to build that mutuality" (p.91). Hence, the researcher briefly and cautiously did at the beginning of every interview session; thanking the participants for sparing their time, and by reiterating the importance of the interview sessions as contained in the earlier correspondence with them.

<sup>41</sup> The interview questions for the in-depth semi-structured interview sessions for the substantive *Tawhidic* behavioural disposition theory phase is provided Appendix E

co-construction phase of the study; due to what Charmaz (2014) and Glaser (2007a) term as emergent concepts or/and “abstract conceptual categories”, for the development of their theoretical relationships, and the quest to co-construct a formal theory”, which firmly emerged from available data (p.87).

The in-depth semi-structured/focused interviews conducted at this phase of theory construction,<sup>42</sup> in compliance with recommendations of Charmaz (2014), Marshall (1996) and Morse (2012), were purely based on purposeful sampling. Thus, the researcher’s choice of participants at this phase was discriminatory, and some of the participants were interviewed iteratively,<sup>43</sup> because Charmaz (2014) emphasizes that, “[d]ata you obtain through the iterative process of grounded theory alerts you to limited, misleading, or fabricated accounts” (p.89). Likewise, interview questions at this phase were also not preconceived, in opinion of Charmaz (2014) that the questions constructed elicited data that aided emergent abstract concepts maturation and theoretical abstraction to determine understanding and viability of *right guidance* (i.e., abstract core category from the substantive *Tawhid* behavioural disposition theory) and other emerging abstract concept for the Providential Steering FGT; while Charmaz (2014) like Glaser (2007a) and Strauss (1999) emphasizes putting into cognizance the need to ensure “the theoretical plausibility of interview statements”<sup>44</sup> (p.89). So, the

---

<sup>42</sup> The interview questions for the focused interview sessions for the *Providential Steering* FGT phase is provided Appendix F

<sup>43</sup> The researcher returned to some of the participants for follow up interviews to analytically make sense of emerged new abstract concepts or/and to link emerged new abstract concepts into higher level of abstraction as recommended by foremost grounded theory scholars.

<sup>44</sup> The researcher constructed and posed interview questions that are general in nature; though within the context of participant status. And that elicited responses that made concurrent data analysis to

nature of this interview in the study conforms with Charmaz's (2014) argument that, "[g]athering data with broad and deep coverage of your emerging categories strengthens both the precision and theoretical plausibility of your analysis" (p.89).

#### **4.4.1.2 Text-Document Data Collection Method of the Study**

Text-document data collection, as Tharenou, Donohue, and Cooper (2007) argue, has been identified to be among those data collection methods for management research. The text-document data collection is a secondary data method mostly for what Hox and Boeije (2005) regard as "reusing research material that was originally collected for a different purpose than the study at hand" (p.593). With text-document data collection, "[d]ocument review was conducted to examine actual" meaning or position of categories and abstract concepts in the context of discussions on the central phenomena of this study; as suggested by Lim and Johnson (2002, p.39). This was to ensure that emerging categories and abstract concepts categorically translate to, and ensure viable, acceptable and grounded concepts that create meaningful patterns for both substantive and formal grounded theories of this study; as Spradley (1979) recommends.

In this study, however, careful focus and considerations were given to the various text-documents reviewed, in the opinion of Hox and Boeije (2005), to ensure "the methodological quality of the data" (p.597). This was due in part to the fact that secondary data in grounded theory, especially through text-document data collection, as Whiteside, Mills, and McCalman (2012) note, "is well utilised for building theoretical understanding of complex social processes [as it was] used with different

---

provide theoretical direction for generating additional data for theoretical centrality and adequacy, which have assisted the researcher to quickly move the analysis to construct FGT.

types of data” to ensure meaningful theories that can stand the test of academic and scholarly scrutiny (p.504). Moreover, Qur’an interpretations applied to this study, in opinion of Charmaz (2014), was mainly for constant comparison and to check the researcher from forcing “preconceived ideas and imposing them” on data (p.306). Thus, text-document data collection, in compliance with Charmaz (2014), Hox and Boeijs (2005), and Whiteside et al. (2012), has greatly helped in the subsequent data analysis in this study.

#### **4.5 Data Analysis of the Study**

Gibbs (2018a) accounts that grounded theorists (e.g., Charmaz, Corbin, Glaser, Strauss to mention but few) emphasize that data collection concurrently goes along with data analysis in grounded theory studies. Green, Willis, Hughes, Small, Welch, Gibbs, and Daly (2007) indicate that Ezzy (2002) argues that “[what] is critical about data analysis is the process of examining the information collected and transforming it into a coherent account of what was found” (p.545). Hence, Gibbs (2018b) cautions that this should be carefully pursued with adept administration and integrated strategies that are fit for the data analysis, interpretation, and communication of end results. So, Charmaz (2014) asserts,

Like any container into which different content can be poured, diverse researchers can use basic grounded theory strategies such as coding, memo-writing, and sampling for theory development with comparative methods because these strategies are, in many ways, transportable across epistemological and ontological gulfs, although which assumptions researchers bring to these strategies and how they use them presuppose epistemological and ontological stances (p.12).

For the foregoing reason, strategies of data analysis applied in this study are predicated on assertion of Charmaz (2014), as this study is largely of social constructivist perspective, which concentrates on data manifestations through social interactions between the researcher and the participants; based on understanding and interpretations of what Charmaz and Belgrave (2018) say is the researcher's socially constructed data to bring forth the underneath meanings of the data. Imperatively, though strategies of data analysis for this academic endeavour are similar at both SGT and FGT phases, yet level of abstraction of data at latter phase is higher than the former phase because Glaser (2004) notes that it due to "its [i.e., FGT's] abstraction from time, place, and people, followed by detailed discussions of conceptual ability required, conceptual levels, conceptual grab, [and] conceptual description" (p.24). Therefore, the strategies applied in both phases of this study, in compliance with Charmaz (2014), are discussed concurrently, though efforts are made to delineate sharp boundary between the two phases.

#### **4.5.1 Data Coding for Analysis of the Study**

Coding remains a vital strategy for data analysis in qualitative study, and the grounded theory has its own coding strategies according to the various versions of foremost grounded theorists. In constructivist version that which this study follows, coding according to Charmaz (2014) is usually done in "at least two phases" that includes: i) 'initial coding'; and, ii) 'focused coding' (p.109). It is important to note that coding and analysis of data were done simultaneously in this study; as agreed by foremost grounded theorists (e.g., Charmaz, 2014; Glaser, 2007a; Strauss, 2011a; etc). Hence, discussions under this section (i.e., 4.5.1 – Data Coding and Analysis of the Study) include, to a larger extent coding, strategies with minimal data analysis according to

Charmaz (2014), because extensive discussions on data analysis are presented in chapter five of the study. Consequently, coding and analysis strategies applied in this study are discussed under the following sections:

#### **4.5.1.1 Initial Coding for Analysis of the Study**

The researcher took time to make some notes during all the interview sessions in this study; in addition to recoding interviews with video/audio gadgets where participants permitted usage of such gadgets; as directed by Charmaz (2014). Subsequently, data generated were transcribed on word documents, while efforts were made to remove some tautologies and meaningless expressions like “hmmm”, “you get it”, “I mean, I mean”, and other statements that were not meant for this study as agreed between the researcher and participants concerned. Initial coding of this study at the substantive theory phase began immediately after first drafts of each interview data. The researcher in this respect carefully and closely read through the transcripts word-by-word with an open mind to understand the contents in relation to the context of the study before emerging on coding for what Charmaz (2014) considers as, “actions in each segment of data rather than applying pre-existing categories to the data” (p.116).

Thus, as actions were coded for in the transcripts, it prevented imposition of the researcher’s preconceptions on the data. Likewise, it also prevented the researcher from applying existing theories towards what Charmaz (2014) terms ‘constructing the emergent codes’. To ensure this, initial coding at the substantive phase of theory co-construction was purely on *In-vivo* basis, while at the formal theory co-construction phase initial coding was based on theoretical coding for abstract concepts that define



emergent abstract themes/concepts as recommended by Charmaz (2014) and Glaser (2006) respectively.

Saldaña (2013) notes that, “Initial Coding are First Cycle methods – coding processes for the beginning stages of data analysis that fracture or split the data into individually coded segments” (p.51). At the inception of initial coding of this study, in compliance with Charmaz (2014), word-by-word coding along with line-by-line coding were simultaneously applied to get rich data for defining ISC as the central phenomenon of the study. However, at the beginning of coding in the formal theory co-construction phase, statement-by-statement and paragraph-by-paragraph coding was applied, because the aim at this phase, in compliance with Glaser and Strauss (1999), was coding abstract concepts for emergent categories at a “high level of abstraction” (p.92); though that was done in opinion of Charmaz (2014), “through comparative study of incidents” within and across participants’ responses (p.128).

Furthermore, to comprehensively achieve the initial coding strategy, coding incidents with incidents was applied at both substantive and formal theory co-construction phases; to further heed opinion of Charmaz (2014). For example, to understand incidents of reality about ISC in Kano Public Service Muslim managers’ environment at the substantive theory co-construction phase, incidents were constantly compared within and across participants’ responses. Amongst central themes like ‘*Knowledge about Religion*’ and some of its subthemes were compared with another central theme(s) and their subtheme(s). For practical purpose, comparison of incident about *Reality of ISC* between two participants’ experiential knowledge complements each other (See statements of participants SS2 and SS1 under section 5.4.2 on pp.236 &

237). As emergent codes from initial coding in former phase of theory co-construction indicated “direction and a preliminary set of ideas that the researcher explored and examined analytically by writing about them”, the researcher again in opinion of Charmaz (2014), subsequently began focused coding to sort and select which of the emergent codes have higher analytic stance (p.137). In contrast, analysis in the latter phase of theory co-construction did not follow the same procedures of analysis applied in the former phase, discussions on focused coding is thereby presented in the following section to guide readers on how the coding strategies were applied.

#### **4.5.1.2 Focused Coding for Analysis of the Study**

For the substantive theory co-construction phase, as soon as the initial codes indicated analytic strength, with recommendation of Charmaz (2014), focused coding was subsequently applied to those “most significant and/or frequent earlier codes to sift through and analyse large amounts of data” for the impending analytic direction (p.138). To achieve focused coding at the substantive theory co-construction phase, careful comparison of the initial codes was made, in conformity with Saldaña’s (2013) prescriptions, to see what they entail, and those codes that have similar meaning were subsequently categorized together to move “analytic work even further” (p.206). Details on the focused coding is presented under section 6.2.2 – Focused Codes for Analysis; in the opinion of Charmaz (2014), Glaser (2007), Saldaña (2013), and Strauss and Corbin (1998) that the coding was part of data analysis. Moreover, data were iteratively coded/analysed as the researcher went forth and back between emergent categories and transcribed data; as some participants were contacted for clarification or/and additional information in that regard as Charmaz (2014, p.1) suggests, and also to be sure that this action achieves Charmaz’s (2014) intent for “adequacy and

conceptual strength of [the] initial codes” before proceeding to the axial coding in the substantive theory co-construction phase (p.140).

However, the same procedures of focused coding for the substantive theory co-construction did not apply to the formal theory co-construction phase, because the latter phase was more concerned with raising emergent initial abstract concepts to higher “level of abstraction”; as recommended by Glaser and Strauss (1999, p.92); through reflective coding<sup>45</sup> that defines and integrates elements of intended theory; as suggested by Strauss and Corbin (1998). So, in the formal theory co-construction phase, *right guidance* as the crafted core abstractive concept from the substantive theory co-construction phase became a pivot for generating data to establish “a higher-order concept” that logically relates and skilfully satisfies emergent abstract concepts for the intended formal theory; in compliance with the recommendation of Punch and Oancea (2014, p.237). For reflective coding and concurrent analysis purpose, thoughtful inquiry applied to the data through theoretical abduction as recommended by Glaser (2009), Scott and Howell (2008), and Strauss and Corbin (1998) that, researcher should use questions about ‘properties’, ‘occurrence’, ‘contexts’, ‘condition’, and ‘consequence’ to shape emergent abstract concepts. Thus, the strategy of theoretical coding at this stage interlace those slack emergent abstract concepts, and the results of this is presented in Table 6.2 – Conditional Relationship Guide (CRG) that preceded

---

45 ‘Reflective coding is the process of reassembling the data in meaningful ways by connecting categories with dimensions within context; Reflective coding is concerned with developing the data into schematics that explain the interactions in terms of properties emerging from causal conditions, processes explaining conditions, process dimensions, and the relevant context.’ (McCaslin, Scott, & Carlson, 2002, p.10; 11) - See McCaslin, M. L., Scott, K. W., & Carlson, N. M. (2002). Method for Studying a Human Ecology: An Adaptation of the Grounded Theory Tradition (No. INEEL/JOU-02-00338). Idaho National Laboratory (INL). Accessed @ <https://files.eric.ed.gov/fulltext/ED470658.pdf>

Reflective Coding Matrix (RCM) which represents axial coding and analysis in the formal theory co-construction phase.

#### **4.5.1.3 Axial Coding for Analysis of the Study**

The axial coding in this study largely followed focused coding; though sometimes the focused categories were adjusted because of new insight(s) gained through iteration, and that was not done in linear sequence as Charmaz (2014) emphasizes that “grounded theory research is not as linear as” some researchers/scholars think (p.18). Specifically, for the axial coding at the substantive theory co-construction phase, efforts were made by the researcher to connect those categories and subcategories that emerged from the focused coding. At this phase, emergent categories were connected to one another; as well as to several subcategories. This strategy transformed the analysis into a more systematic form, as emphasized by Strauss (1987), and Strauss and Corbin (1990, 1998); and this generated themes and subthemes for: *definition of ISC*; characteristics of ISC; definition of behavioural disposition; and association between ISC and behavioural disposition, to answer this study research questions Nos. 1 and 2 as suggested by Charmaz (2014). Moreover, this has achieved main objective of constructing a thick conceptual relational structure between the emergent core category ‘*Applying Islamic Precepts as Guidance*’ and other categories “in an early stage of development” of a substantive theory which the researcher later co-constructed with the participants as proposed by Charmaz (2014, p.147).

Correspondingly, at the formal theory co-construction phase, RCM serves as strategy for axial coding to ensure that analysis of emergent abstract concepts co-constructed at this level have an analytic connection among one another; with recommendation of

McCaslin (1993). Accordingly, reflective coding was applied through theoretical abduction for *Properties, Processes, Dimensions, Contexts, and Modes of Understanding the Consequences* of emergent major and minor categories that define the central phenomenon in this phase of the study. Iteration and abstraction of abstract concepts played prominent roles towards “[u]sing inductive data to construct abstract categories through an iterative process [that] differs from sorting topics” in accordance with Charmaz’s (2014, p.15) grounded theory constructivist perspective. To that end, major categories were constantly compared the with other categories, which are in form of abstract concepts via hierarchical insight. This ensures that those prominent categories that were identified as high-level *Consequences* from the CRG become *Properties* of the newly constructed central phenomenon. While other abstract conceptual categories were concurrently fixed as *Processes, Dimensions, Contexts, and Modes of Understanding the Consequences* at that stage as argued by Scott and Howell (2008).

For clarity sake, analysis of axial coding/codes at the substantive theory co-construction phase in opinion of Glaser (2007a) was achieved in conjunction with some level of theoretical coding strategy through theoretical abduction; as those emergent but crafted focused codes became abstract concepts that “relate to [one another] as hypotheses” as recommended by Charmaz (2014, p.150). For the formal theory co-construction phase in line with recommendations of Glaser (2007a), accordingly, pure theoretical coding was applied because the main objective in this phase was to co-construct what Charmaz (2014) emphasizes to be a formal theory that is grounded in the study data at “higher level of abstraction” (p.204).

Thus, further details on analysis of axial codes/coding in the substantive co-construction phase is therefore presented under Figure 6.16 – *Substantive Tawhidic Behavioural Disposition Theory Model for ISC Managers*, while for the formal co-construction phase it is presented under Table 6.3 – Reflective Coding Matrix. Hence, this last stage of analysis in the substantive theory co-construction phase is in line with what Charmaz (2014) argues that prompted further inquiry about the final emergent core category at that stage, but the core category was crafted to elicit divergent experiential knowledge of another set of participants for the formal theory co-construction phase in relation to analytic recommendations provided by Glaser (2007) and Glaser and Strauss (2017). So, data analysis progressed for the latter phase of theory co-construction in opinion of Glaser (2007a) with a larger scale of theoretical coding through Condition Matrix to finally arrive at a *Providential Steering Theory* co-constructed by the researcher and the participants of this study.

#### **4.5.1.4 Theoretical Coding for Analysis of the Study**

As previously indicated that theoretical coding in the substantive theory co-construction phase was minimal and seized for that phase at the end of substantive theory co-construction as agreed by Glaser (2007a), somewhat discussions shall avail for that phase under this subsection. Charmaz (2014) explains that “[t]heoretical coding is a sophisticated level of coding that follows the codes ... selected during focused coding” (p.150). For this purpose, theoretical coding was concurrently applied with the axial coding in the *Tawhidic* substantive theory co-construction phase; where it served to strengthen abstraction of theoretical concepts that Strauss and Corbin (1998) maintain would be integrated to construct “a substantive theory of action” in the opinion of Charmaz (2014, p.148). This was done through theoretical *abduction*, for

which Bylander, Allemang, Tanner, and Josephson (1991) said should be applied to get the most appropriate abstract concepts in forms “of hypotheses that explains all the data” (p.25). To Magnani (2011), this “is the process of *inferring* certain facts and/or laws and hypotheses that render some sentences plausible, that *explain* or *discover* some (eventually new) phenomenon or observation; it is the process of reasoning in which explanatory hypotheses are formed and evaluated” (pp. 17-18).

Consistently, the researcher used memos, in compliance with Charmaz (2014), Glaser (2007a), and Strauss (1999); as that helped to quickly raise those categories to higher level of abstraction, while also using the memo to construct theoretical connections among those evolved abstract concepts in compliance with what Charmaz (2014) argues, is to indicate analytic understanding of the evolving substantive theory. And the researcher in compliance with Lempert (2010) iteratively achieved that by returning to the study participants to crosscheck that interpretations in this study represent the participants’ intended ideas of their experiential accounts. Figures designed in the memos to reveal analytic processes to arrive at the emergent abstract concepts follow discussions of the processes in subsequent paragraphs.

Thus, as Charmaz (2014), Creswell and Poth (2017) and Saldaña (2016) recommend a need for grounded theory researchers to clarify methodical analysis<sup>46</sup> of their study,

---

<sup>46</sup> As consistently indicated so far, and hereafter in the discussions of this thesis, execution of this study has based on academic research rigors recommended by identified renowned grounded theorists/scholars (e.g., Charmaz, Corbin, Glaser, and Strauss to mention but few). However, thorough clarifications of methodical analyses of this study are beyond the requisite contents of this thesis, because of the lengthy nature and wordings involved. Notwithstanding, efforts are made to concisely show how such methodical analyses were made, with some examples cited in this thesis. Moreover, details of the methodical analyses are available on request, though the detailed documents are available to UUM as attachments for submission of this thesis. The researcher would be glad to honour

hence, theoretical abstraction applied in this study was through theoretical abduction to raise some of the emergent categories to abstract concepts. For examples, in line with recommendations of Charmaz (2014), Glaser (2007a), and Strauss (1999) for methodical analysis, some categories were raised to abstract concept of *Conditions* for theory of *Tawhidic* behavioural disposition through analytic understanding of 'situations' and 'circumstances'. Analytic understanding<sup>47</sup> of 'situations' evolved through categories that include: i) 'Expectations' (with subcategories of 'good mannerism', 'accountability and transparency', and 'unity and cooperation'); and, ii) 'Reality' (with singular subcategory of 'immorality) to make analytic sense for *situations* that partially explain the *Conditions* for 'confirming that spirituality in Islam will continue to effect good behavioural disposition'.

Likewise, analytic understanding of 'circumstances' evolved through categories that include: i) 'Right guidance' (with subcategories of 'positive thinking', 'understanding of religion', 'submission to Allah', 'Islamic jurisprudence', 'application of Shari'ah', and 'purification of soul'); ii) 'Religiosity' (with subcategories of 'belief aspect of religion', 'religious inclination', 'religious devotion', 'fear of Allah', and 'obedience to Allah'); and, iii) 'Spirituality' (with subcategories of 'sense of loyalty', and 'productivity'). Therefore, in compliance with Charmaz (2014), abstraction for

---

any invitation convenient for demonstration on how various methodical analyses of this study were performed.

<sup>47</sup> Analytic understanding in the context of this study; firstly, refers to the researcher's conceptions of propositions concerning links/relationships among emergent abstract concepts, categories and subcategories that give meaning to, and provide understanding for application of proposed theory in this study, and secondly how readers/users of this study should understand processes and structures for demonstrating/achieving acceptable behavioural disposition that ensures morality within social context.



abstract concept of *Conditions* for theory of *Tawhidic* behavioural disposition has implications for requisite *Actions/Interactions* to demonstrate possible application or/and conformity to propositions of the proposed substantive *Tawhidic* behavioural disposition theory; and this shall be considered shortly. The following is a figure that portrays evolution of analytic understanding of abstract concepts about *Conditions* for theory of *Tawhidic* behavioural disposition:

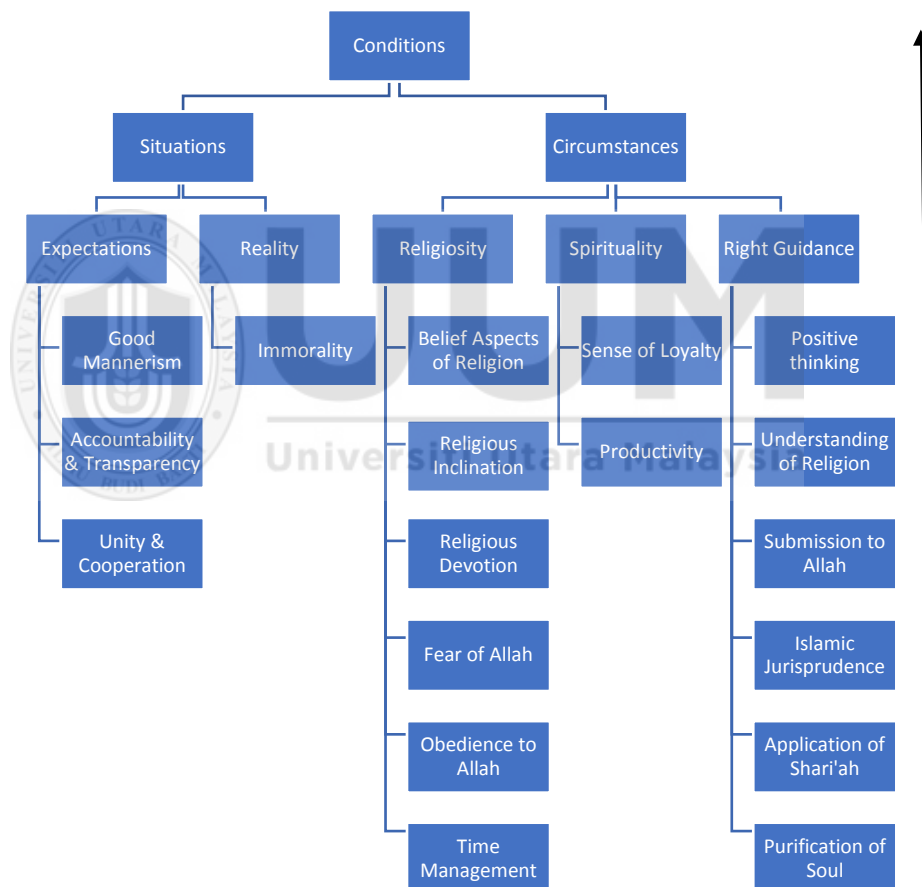


Figure 4.1  
*Abstract concepts about Conditions for theory of Tawhidic behavioural disposition*  
 Source: Researcher's conceptualization, 2016-2017.

The foregoing figure<sup>48</sup>, as prescribed by Charmaz (2014), Glaser (2007a), and Strauss (1999), indicates how some categories that emerged as abstract concepts were raised to the highest level of abstraction; *Conditions* for *Tawhidic* behavioural disposition. In furtherance to raising emergent categories to abstract concepts in the substantive theory co-construction phase, theoretical abstraction also applied through theoretical abduction to some categories to evolve requisite abstract concepts of *Actions/Interactions* propounded for theory of *Tawhidic* behavioural disposition through analytic understanding of *Actions* and *Interactions*. Analytic understanding of *Actions* evolved through categories that include: i) ‘Knowledge about religion’ (with subcategories of ‘theological aspect of knowledge about religion’, ‘guidance by Islamic precepts’, ‘teachings and practices of the Holy Prophet (SAW)’, and ‘adherence to the Laws of Allah’); and, ii) ‘Obedience to Allah’ (with subcategories of ‘witnessing the Mightiness of Allah’, ‘worship of Allah as if you see Him’, and ‘spiritual stability’) to make analytic sense for *actions* that partially explain the behavioural norms/values stipulated by Islam for smooth social interactions.

Beside the foregoing, analytic understanding of *Interactions* for requisite abstract concepts also evolved through the following category: ‘Interaction among human

---

<sup>48</sup> The above figure and the subsequent ones evolved with the aid of memo written by the researcher for which minimal additional data were specifically generated with focused interviews. Concurrent interviewing and coding at this stage were to define theoretical centrality of the emergent abstract concepts, with their relationships with existing emergent categories and the sub-categories through theoretical coding and theoretical abduction. Also, coding by using *Tafsir Al-Qur’an* for constant comparison was applied to ensure and assess theoretical adequacy of emergent abstract concepts for the proposed theory as recommended by Charmaz (2014) and Glaser (2007a). Islamic perspective of analytic explanation has been given priority to ensure that the proposed theory is clear and applicable to Muslim managers. On this note, the explanation herewith is an addition to the earlier explanations given under Section 4.5.1.4 – Theoretical Coding and Analysis of the Study - (See pp. 108-111). Hence, this additional explanation applies to similar tables in this context to avoid repetition of process on how each abstract concept/abstract conceptual category and the sub-categories came about.

beings' (with subcategories of 'standards of behaviour', 'an expression in some behavioural attitudes', 'smooth social interaction with all', 'being beneficial to all', 'deterrence from selfish desires', and 'lifestyle of the Sahabah and Tabi'in'). In the same vein, proposed *Actions/Interactions* for Muslim managers' behavioural disposition again has implications for *Consequence and Effects* of the substantive *Tawhidic* behavioural disposition theory; as it shall be seen shortly. However, a figure that indicates evolution of abstract concepts about *Actions/Interactions* for theory of *Tawhidic* behavioural disposition is presented as follows:



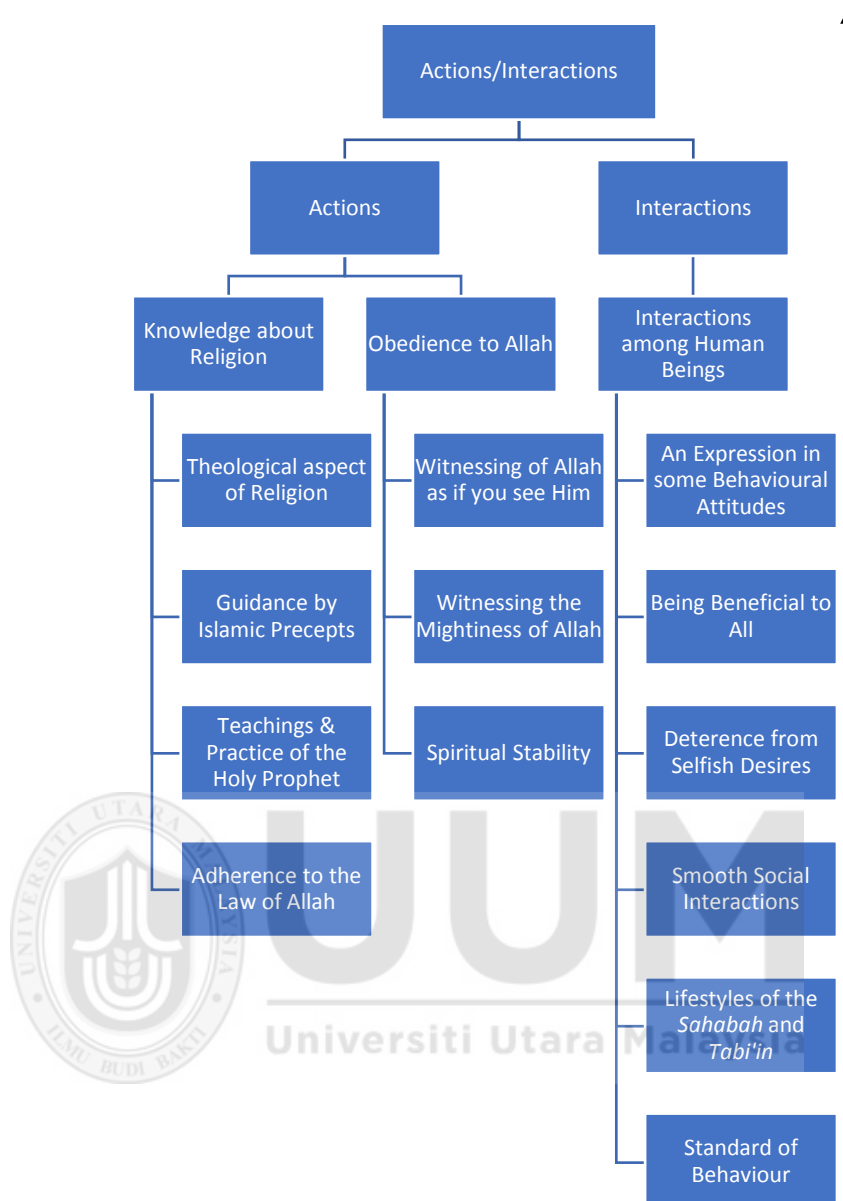


Figure 4.2  
*Abstract concepts about Actions/Interactions for theory of Tawhidic behavioural disposition*

Source: Researcher's conceptualization, 2016-2017.

The above figure is like the one before it, and it indicates how some categories that emerged as abstract concepts were raised to the highest level of abstraction of *Conditions* for *Tawhidic* behavioural disposition. Lastly, theoretical abstraction to evolve abstract concepts for *Consequence and Effects* of compliance or noncompliance

to the virtuous exemplary values/norms proposed through substantive *Tawhidic* behavioural disposition theory are also presented herewith. In this instance, theoretical abstraction was applied through theoretical abduction to various categories to evolve possible abstract concepts for *Consequence and Effects* of obedience or disobedience of Muslim managers in ‘applying Islamic precepts as guidance’; as propounded in the proposed substantive *Tawhidic* behavioural disposition theory.

The higher abstract concepts through analytic understanding of *Consequence and Effects* evolved through categories that include: i) ‘Praise-worthy Attributes’ (with subcategories of ‘piety’, ‘humbleness’, ‘patience’, ‘dedication’, ‘accessibility’, ‘originality’, ‘sincerity’, ‘accountability’, ‘transparency’, ‘promptness’, ‘trustworthiness’, ‘responsiveness’, ‘good inter-personal relations’, ‘knowledgeability’, ‘time management’, and ‘responsibility’); and, ii) ‘Blame-worthy Attributes’ (with subcategory of ‘bad attitudes’). In any case, analytic understanding of the abstract concept *Effects* of the proposed substantive *Tawhidic* behavioural disposition theory also evolved through the following categories that include: i) ‘Religious perspective’; ii) ‘Ethical perspective’; iii) ‘Educational perspective’; iv) ‘Administrative perspective’; and, v) ‘Economic perspective’. The following is therefore a figure that indicates evolution of abstract concepts about *consequence and effects* of conformity or nonconformity to the theory of *Tawhidic* behavioural disposition:

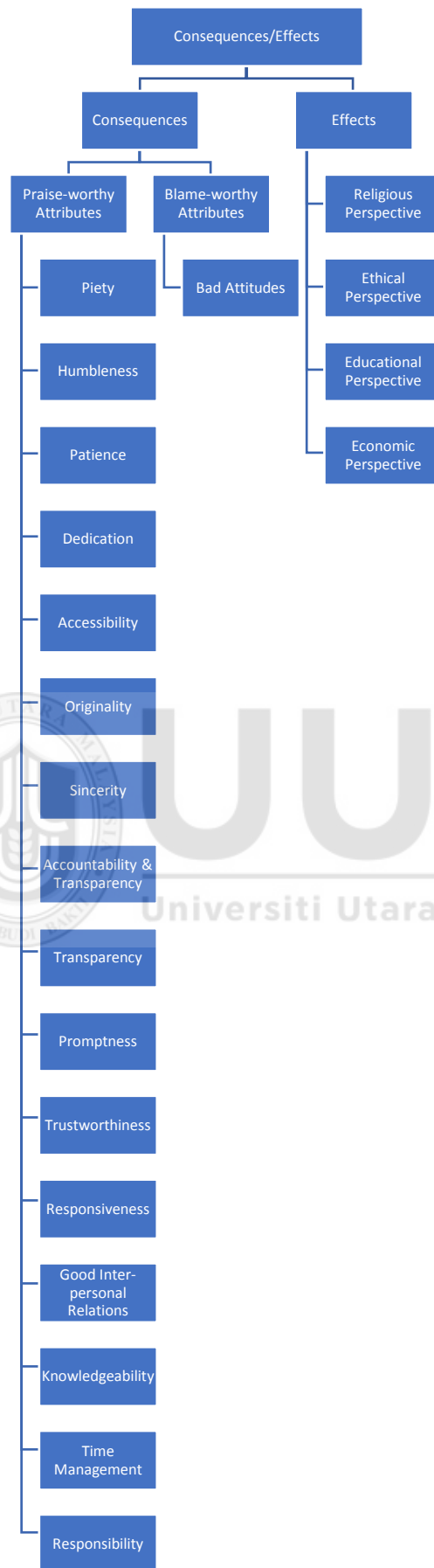


Figure 4.3 |  
 Abstract concepts about Consequences/Effects for theory of Tawhidic behavioural disposition  
 Source: Researcher's conceptualization, 2016-2017.

Figure 4.3 Abstract concepts about Consequences/Effects for theory of Tawhidic beh

The foregoing figure and those that preceded it were carefully conceptualized as recommended by Charmaz (2014), Glaser (2007a), and Strauss (1999); where the researcher reflectively compared and subsequently connected existing emergent categories and subcategories to develop new abstract concepts at higher level of conception. In developing the new abstract concepts according to position of Love (2000), the researcher painstakingly and constantly compared abstract meanings and relationships among the categories and subcategories to recognize their similar characteristics or otherwise, by using real life experience in relation to them, and supporting understanding of this with Qur'anic interpretations to ensure compatibility with abstracted concepts.

For example, abstract concept *Situations*, was developed by initially recognizing that three existing emergent subcategories (i.e., 'Good mannerism', 'Accountability and Transparency', and 'Unity and Cooperation') have same characteristic for belonging to Praise-worthy behavioural attribute expected of a good Muslim in real life situation. Thus, the researcher inferred with abductive logic<sup>49</sup> to develop the abstract concept *Situations*, based on the Qur'anic interpretation of a verse in Surah Hajj that a good Muslim will be of good manners and accountable for his actions/deeds while he cooperates with stakeholders to achieve expected positive results. A Muslim, accordingly, is expected to strive hard to be of good conducts so that his/her behavioural disposition indicates propositions of the *Tawhid* theory co-constructed in this study; as inferred from the following verse of the Qur'an:

---

<sup>49</sup> A diagram that indicates this abductive logic is available at Appendix G; for graphic understanding.

وَج-هُدُوْنِي لِّلْ حَقِّ جَدِّهِ هُوَ اَخْبَرَكُمْ وَمَا جَعَلَ عَلَيْكُمْ شَيْ لِّدِينٍ مِنْ حَرَجٍ لِّمَا نَبَّيْتُكُمْ بِمَا رِيَمَ هُوَ  
 سَمَّكُمْ لِمَنْ لِي مِنْ قَبْلُ فِي مَذَاهِبِكُمْ لَرِسْ وَلِشَّيْءٍ اَدَا عَلَيْكُمْ وَتَكُونُ وَاشْ هَدَاءٌ عَلَى لِنَاسٍ (سورة  
 لِحَج : ٧٧)

And strive hard in Allah's cause as you ought to strive. He has chosen you and has not laid upon you in religion any hardship: it is the religion of your father Ibrahim. He has named you Muslims both before and in this (Qur'an), that the Messenger may be a witness over you, and you be witnesses over mankind!50 (Q. 22: 78).

Consequently, the researcher made inductive logic that, 'Good mannerism', 'Accountability and Transparency', and 'Unity and Cooperation' represent 'Expectations' for which Muslim managers should demonstrate. Also, deductive logic was applied from the interpretation of Surah Hajj that 'Good mannerism', 'Accountability and Transparency', and 'Unity and Cooperation' are indeed parts of characteristics for 'Expectations' of a good Muslim. The researcher therefore made proposition that 'Good mannerism' is associated with 'Accountability and Transparency' that lead to combination of 'Unity and Cooperation' which is part of 'Expectations' to understand 'Situations' for 'Conditions' to understand behavioural disposition of Muslim managers.

Again, the researcher constantly compared subcategories of 'Good mannerism', 'Accountability and Transparency', and 'Unity and Cooperation' with the transcribed data to identify any contrast subcategory; and that effort recognized a subcategory 'Immorality' as divergent subcategory that shows 'Reality' of real life 'Situations' for the 'Conditions' to understand propositions and applicability of the *Tawhidic*

<sup>50</sup> Accessed @

[http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=2485&Itemid=77](http://www.qtafsir.com/index.php?option=com_content&task=view&id=2485&Itemid=77)



substantive theory co-constructed in this study. For this reason, the researcher hypothesized that:

- If behavioural disposition of Muslim managers reflects the abstract category 'Expectations' and its associated subcategories, Muslim managers' behaviour will be positive;
- If behavioural disposition of Muslim managers does not reflect the abstract category 'Expectations' and its associated subcategories, Muslim managers' behaviour will be poor;
- Understanding 'Situations' surrounding Muslim managers' behavioural disposition will guide towards demonstrating better behaviour;
- Ignorance of 'Situations' surrounding Muslim managers' behavioural disposition will not guide towards demonstrating better behaviour; and,
- Considerable knowledge about 'Situations' surrounding behavioural disposition of Muslim managers will guide towards designing policies/programmes.

Though the foregoing example explains how some parts of Figure 4.1 evolved, yet it is important to reiterate that the analytic processes used to evolve that part was applied to evolve the remaining part of the figures, and to evolve other figures under this section as well. As the analytic processes of theoretical coding with theoretical abstraction and theoretical abduction were minimal in the substantive theory co-construction phase compared to a larger application for FGT phase of this study in compliance with recommendations of Charmaz (2014), Glaser (2007a), and Strauss (1999) as earlier indicated; the following section focusses on elaborate narratives of theoretical coding and theoretical abduction for construction of FGT in this study.

#### 4.5.1.5 Theoretical Coding and Theoretical Abduction of the Study

The FGT, Glaser (2007a) insists, is that which its “abstraction allows its application over a wide range of empirical areas virtually forever, as opposed to descriptive generalizations which are rooted in one empirical area and soon stale dated” (p.206). In pursuance of that, theoretical abduction was vigorously applied to complement theoretical coding of data to raise emergent categories to a higher level of abstraction, and to equally construct a *Providential Steering* FGT that has theoretical/analytic fit, which is firm in the study data and reflects the participants ideas for possible application in various areas of human endeavours within same social context as emphasized by Bylander et al. (1990), Charmaz (2014), Glaser (2007a), and, Magnani (2011). Considerably theoretical abduction strategy was applied to construct both CRG and RCM for this study as mentioned and indicated earlier in sections 4.5.1.2 and 4.5.1.3 and as shall be shown under discussions for Tables 5.1 and 5.2 in the formal theory co-construction phase.

More so, theoretical abduction was also applied dynamically to arrive at a new core category – *Conserving Moral Vigour* – which is in position of Charmaz (2014) and Glaser (2007a), is “a conceptually abstract explanation for latent pattern of behaviour” that was co-constructed with the participants as *Providential Steering* FGT. In doing so, the researcher abductively engaged those abstract concepts from Table 6.3 – Reflective Coding Matrix; while using some statements of participants to embellish construction of presentable analytic explanations that explicate indispensable attributes required of anyone that demonstrates and conserves moral vigour bestows through *Providence*. In this context, the most important statements of participants that precisely

fit for analytic explanations were carefully selected and applied, because Charmaz (2014) cautiously guides that,

Here, one fragment of data gains theoretical plausibility precisely because it provides a way of understanding many more situations you have encountered, including both statements and silences ... Some interview responses stand out; other interview statements cluster, which become apparent as you code and write memos (p.90).

Thus, the researcher further inductively unified those emergent abstract concepts that were considered at this stage as possible elements for initial core category of the substantive phase (i.e., *right guidance*). This gives meaning to the new emergent central phenomenon/core category (i.e., *Conserving Moral Vigour*) at this phase of study. Further still, the researcher iteratively met with some participants as Charmaz (2014) suggests to collaborate in checking whether the new abstract concepts fit the data, and whether the abstract concepts are in the opinion of Glaser (2007a) – either or not – “difficult in providing the ‘link between concepts and recommendations for practice’, since they are linked to data” (p.106).

Also, that was to inquire again whether the analytic and sequential organization of the newly constructed abstract concepts reflects applicability of what Magnani (2011) describes as “everyday life” social processes (p.60), which Glaser (2007a) says “can apply to the larger world of social ... situations” (p.114). Adamy, Zocche, Vendruscolo, Santos, and Almeida (2018) explain that, “[f]or this, it is recommended to discuss with the participants about the categories generated from the data and about GT representative theoretical model” (p.3122). Painstaking efforts from the foregoing enmeshed the researcher’s thoughts with deeper abductive reasonings to eliminate any other plausible alternatives that could provide better explanation for the data.

That has led to development of a storyline that eventually cast a *Providential Steering* theoretical position for this study. In this respect, a Conditional Matrix strategy was finally applied as recommended by Charmaz (2014), Glaser (2007a), McCaslin (1993), Scott (2004b), Strauss (1999) to refine the initial conceptual explanations, and to further tell the story in a more concise manner that captures the essence, assumptions, processes, structures, and application of the eventual formal theory that is tightly fitted to the data of the study. To this, Leeds (2007) emphasizes, “[t]here no doubt many ways of telling the story” (p.2). However, the researcher had made concerted efforts according to Cohn (1978) to relate it with shortest explanation<sup>51</sup> “that best display the entire spectrum of possibilities, while in turn allowing these works themselves to reveal unforeseen hues” (p.v). And this is what Dey (2003) acknowledges as, “shortest explanation ... that ... works” (p.xii), because affirmed as by Charmaz (2014), Glaser (2007a), and, Le Bras, Robb, Methven, Padilla, and Chantler (2018) the simple explanation provides an original analytic expression that succinctly projects behavioural paradigm for positive and workable model of social interactions.

Overall implication of discussions on data collection and analysis in this subchapter and the previous one according to Heath and Cowley (2004), is that “a range of positions maybe taken to balance deduction and validation, drawing on one’s own expertise with induction and generating ideas from the data” and the interpretations (p.145). So, in the opinion of Rennie (1998), critical assessment of these discussions

---

<sup>51</sup> The shortest explanation given for the applicable processes of analytic structures of the co-constructed *Providential Steering* FGT is driven by a very abstractive reasoning that conceptualizes workability of the theory within the context of social interactions across time, locations, events, and human ecologies. See the very apt conceptualization of the theory under Figure 5.2 for consumption of the shortest explanation that theoretically presents comprehensive analytic details of the co-constructed theory, and by extension the whole data of this study.

affords data validation of this study, and this relies on what Dey (2007) concludes to be, “the extent to which a theory is well-grounded empirically *and* conceptually” (p.177). The following subchapter, therefore, provides information about processes to understand and evaluate subjectivity of participants as reflected in the data for study, for what Adamy et al. (2018) consider as “validation process of a theoretical model” (p.3121).

#### **4.5.2 Validation of the Study**

Validation of qualitative studies is important just like that of quantitative studies, because Adamy et al. (2018) argue that, “validation is important to analyze the relevance and representativeness of the study concerning the investigated phenomenon” (p.3122). Again, Hewson and Charlton (2005) note that, “[v]alidation ... procedures are essential ... to gain confidence in the data” (p.692), but Schreiber and Carley (2004) maintain, “validation can go beyond the data and produce empirically grounded theory” (p.162). Hence, validation in qualitative studies may take different or/and many forms; for which Saldaña (2016) expresses is depending on the *theoretic*, *philosophic*, and *methodic* perspectives put into them. For this purpose, validation of this study, in compliance with Charmaz (2014), concerns *data*, *process*, and *theoretical* validation.

Firstly, data validation in this study concerns what Weis and Willems (2017) opine to be the degree to which the data, especially the interview data, provides readers/reviewers with clarity to understand the result, and to also subjectively relate its applicability to similar environments or contexts. Consequentially, data were carefully utilized to provide good understanding of the result, and the data were also

applied according to Charmaz (2014) and Glaser (20007a) to show how the co-constructed theories in this study can be applied in similar ecology or/and social contexts (*See* chapters 5 and 6). In addition, raw and refined data in form of quotations from participants' interviews and emergent categories/concepts were applied with recommendation of Charmaz (2014), Glaser (2007a), McCaslin (1993), Scott (2004b), Strauss (1999) to either drive or clarify emergent categories/concepts and theories of this study.

#### **4.5.2.1 Data Validation of the Study**

For validation purpose in this study, in the SGT co-construction phase three different sets of participants (i.e., Shari'ah scholars, Policy makers, and Policy implementors) were interviewed, while at the FGT phase interviews were conducted with 24 participants who have their own unique characteristics that make their responses different from one another; and this to Charmaz (2014) affords data validation for this study. Choosing and conducting interviews with divergent classes/groups of participants conform to what Kolb (2012) opines to be 'data triangulation'. Hence, this study "[d]ata validation was demonstrated in triangulation" according to Almutairi, Masters, and Donyai (2018, p.210) in an effort to attain what Weis and Willems (2017) exprees would bring about "a deeper understanding of the results and increased the chances of their generalizability" (pp.238-239). On purpose, to fulfil Charmaz's (2014) and Saldaña's (2016) recommendations, written transcripts of interviews and copies of documents on data analyses were shared with participants to crosscheck and make observation where necessary on emergent categories/concepts.

Birt, Scott, Cavers, Campbell, and Walter (2016) argue that, “[t]he method of returning an interview [transcript] or analyzed data to a participant is known as *member checking*, and ... as *respondent validation* or *participant validation*” (p.1802). These actions are consistent with social constructivism paradigm of this study; and the researcher collaborated with the participants to co-construct theories that depict their views about their experiential knowledge of behavioural disposition. Most especially, the Holy Qur’an in Surah *Aali-Imran* commands that:

إِن يَصُورْكُمْ لَفَالْغَلْبَ لَكُمْ - وَشَاورْهُمْ فِي الْأَمْرِ إِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ لِي حُبَّ لِقَائِهِ  
وَإِنِّي خَشِيتُكُمْ مِنْ دُونِ اللَّهِ وَغَى لَفَالْغَلْبَ لَكُمْ لَمْ يُؤْمِنُوا (سورة آل عمران : ١٥٩)

... and consult them in the affairs. Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him).<sup>52</sup> (Q3: 159)

Consequently, the responses from participants in terms of adjustments to the transcripts or acceptance and authorization to use the transcripts, in opinion of Lazenbatt and Elliott (2005), has also assisted to validate the data; especially suggestions by participants about the emergent categories/concepts, patterns and analytic directions for eventual theory co-construction greatly contribute to data validation of this study. Thus, repeated actions of revisiting the participants for additional contributions guarantee the participants confidence in the data they provided; and to Le Bras et al. (2018) this logically validates the data, as well as providing relative assurances for process validation of this study.

---

<sup>52</sup> Accessed @

[http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=484&Itemid=46#1](http://www.qtafsir.com/index.php?option=com_content&task=view&id=484&Itemid=46#1)

#### 4.5.2.2 Process Validation of the Study

In a similar direction, to abide with recommendations of Walker and Myrick (2006), more data were subsequently generated through additional interviews and review of extant and elicited documents to validate emergent categories/concepts, patterns, and evolving theories from already elicited data. These, Johnson, Farach, Pelphrey and Rozenblit (2016) argue that “provide more effective approaches for merging data from diverse sources and performing validation” (p.929). These actions are significant for process validation of this study, as Andersen, Dubois and Lind (2018) report that “process validation relates both to the process itself and to the outcome” (p.540). So, Pandit (1996) explains:

Subsidiary categories are related to the core category according to the *paradigm model*, the basic purpose of which is to enable researcher to think systematically about data and relate them in complex ways. The basic idea is to propose linkages and look to the data for validation move between asking questions, generating propositions and making comparisons) (pp.8-9).

Thus, additional data generated after emergent of each core category in the two phases of theory co-construction, according to Charmaz (2014) and Glaser (2007a), were purposefully to dissect properties of: a) *right guidance* (which was abstracted from *applying Islamic precepts as a guidance*) in the substantive phase; and b) *conserving moral vigour* in the formal phase. This is what Jonsen and Jehn (2009) agree that has, “fundamentally captured within-methods triangulation due to the usage of multiple data collection methods, documentation of different perspectives on the phenomenon under study, and repetition of data collection” (p.126). Therefore, the usage of such interviews, reviews of literature, and application of Qur’an interpretations were all directed towards verification of emergent core categories and their associated



dimension(s)/properties. From conviction of Jonsen and Jehn (2009), this subsequently assisted in process validation for emergence of such core categories; “with many ‘Attempts’, each time with verification that must validate or disconfirm to which point the categories are well grounded in the data” (p.128). Tactically, the process validation in this study, in the words of Bitsch (2005), readily ensures theoretical validation, as the latter concerns “validation of a model or a theory with additional data” (p.77).

All participants for the theoretical validation expressed that the co-constructed substantive theory is theoretically valid and fit, because the core category – *applying Islamic precepts as guidance* – as well as its subcategories and dimensions are consistent with the unswerving injunctions of the Holy Qur’an and the hadiths of the Holy Prophet Muhammad (SAW) across social contexts for all Muslims to direct, or/and position their behavioural disposition to suit the behavioural bidding of Islam. Hence, no matter the changes in condition of Muslim managers, the situations they may find themselves, and the circumstances of their actions/interactions; if they consistently follow the prescriptions of this substantive *Tawhidic* behavioural disposition theory, the consequence will be behavioural disposition that make them *float above the board of moral exuberance*. Relatively, procedures followed in the theoretical validation of this substantive theory virtually serve purpose for expert validation; as earlier indicated that those participants engaged for the former are all senior academic scholars who have had substantial years of academic research in qualitative methods.

#### **4.5.2.3 Theoretical Validation of the Study**

Usually, data and process validation complementarily work to ensure development of theory, as Behfar and Okhuysen (2018) observe, “with the pragmatist belief that theory

comes from the thinking process and interpretations of researchers” to construe and interweave the emergent categories from several explorations into different participants’ experiential accounts to achieve a theoretical model that is explanatory and coherent (p.327). More so, Behfar and Okhuysen (2018) provide argument of Shepherd and Sutcliffe (2011) that, “[c]oherence is attained when a clear link is made between the empirical data and the explanations that are built, such that evidence from multiple sources consistently converges into a plausible explanation” (p.334). In this study therefore, theoretical validation proceeded concurrently with data and process validation based on the foregoing argument.

In the SGT co-construction phase, some among the initial participants were later contacted to theoretically validate the initial constructed theoretical model for Muslim managers’ behavioural disposition. Contributions from those participants – who are either professor(s) or senior lecturer(s) with several years of experience in academic research – greatly shaped refinement of the initial theoretical model towards creation of a substantive *Tawhidic* behavioural disposition theory that does not only conform to the research objectives, but which also indicates coherence and consistency of social interactions that have meaningful course for behavioural disposition improvement and solidification. Most of the participants for the theoretical validation quoted either or both the Holy Qur’an and Hadith to back up their notions of the theoretical patterns that justify the substantive *Tawhidic* behavioural disposition theory. To cap this, in conforming to the recommendation of Prentice, de Kock, and Brent (2018), iterative strategy was applied along with constant comparison to continuously refine the initial theoretical patterns with inductive insights into additional information gained from

various participants till eventual theoretical saturation was achieved and a substantive *Tawhid* behavioural disposition theory was co-constructed.

Also, at the FGT co-construction phase, in line with position of Fendt and Sachs (2008), theoretical validation of the *Providential Steering* theory was simultaneously carried out along with data and process validation to avoid being trapped in preferential treatment of any one of them over the other; and not to be consumed by “problems with the validation process that called for data codification logic and coherence to be reviewed by a second noninvolved academic (interrater checking) and with the interview partners themselves (respondent checking)” (p.440). Accordingly, validation of data, process, and theory began earlier at the FGT phase than at the SGT phase, because more iteration of data, as well as abstraction of categories with constant comparison were applied in this former phase as recommended by Charmaz (2014) and Glaser (2011a). As suggested by Glaser (2007a) (2011a), theoretical *abduction* started in earnest to get the most appropriate abstract concepts to ensure analytic credibility of emerging patterns, each participant’s interview transcript was promptly shared with him/her for data verification of its correctness and accuracy, after which the data transcripts were theoretically coded and repeatedly returned to some of the participants to collaborate to keep refining emergent abstract categories/concepts until the final FGT was co-constructed; as in the opinion of Guest, Bunce, and Johnson (2006).

#### **4.5.3 Saturation in the Study**

All the preceding actions/procedures/strategies discussed ensure saturation of abstracted conceptual properties of emergent patterns for the proposed theories, so recommendations of scholars (e.g., Bowen, 2008; Charmaz, 2014; Glaser, 2011a;

Glaser & Strauss, 1967; Guest, Bunce, & Johnson, 2006; Saunders, Sim, Kingstone, Baker, Waterfield, Bartlam, ... & Jinks, 2018) followed by not collecting additional data because of theoretical saturation. Most especially, collection of fresh data was discontinued owing to argument of Saunders et al. (2018) that, “as a criterion for discontinuing data collection and/or analysis” (p.1894) when there is unanimous agreement of opinions about saturation of theoretical patterns for the proposed FGT by some scholars who were participants of this study, and by those other scholars who only served as experts for validation of theoretical patterns through analytic discussions and the diagrammatic postures of the co-constructed theories in both SGT and FGT phases of this study.

Following the suggestion of Saunders et al. (2018) that, “the nature, purposes and uses of saturation” (p.1893) be clearly discussed in grounded theory, the discussions on this is therefore briefly presented in this section. The nature of saturation in this study designates opinion of Glaser and Strauss (1967) “that no additional data are being found whereby [the researcher could further] develop properties of the [theoretical] categor[ies]” in both theory co-construction phases (p.61). And in the opinion of Urquhart (2013), purposes of saturation in this study are of different parts: a) *Code/Coding Saturation* to ensure that “no new codes occur in the data” (p.194); b) *Data Saturation* to the point at which Given (2016) says where “additional data do not lead to any new emergent themes” to achieve the research objectives (p.135); and, c) *Theoretical Saturation* has to do with “when the complete range of constructs that make up the theory is fully represented by the data” as suggested by Starks and Trinidad (2007, p.1375).

More so, saturation was achieved through theoretical sampling in this study, and it affords this study according to Saunders et al. (2018), an opportunity to “have analytical or theoretical adequacy” (p.1895), which Aldiabat and Navenec (2018) show “that helps ... to enrich and saturate the [theoretical] categories and eventually ... connect” them together to afford conceptual and analytical sound theories in both theory co-construction phases (p.253) as Glaser (1978) recommends. Thus, Aldiabat and Navenec (2018) observe that, “[o]ne of Grounded Theory’s strengths, is that it is a logical process to discover the theory in data where each step of this process depends and connects with other steps (p.253). So, the researcher firmly applied probes to get deeper meanings into participants’ perspectives, while constant comparison was equally carefully applied to ensure theoretical saturation of conceptual/theoretical categories that are exhaustive to harness and define alternative patterns of emergent theories.

Though, *Code/Coding Saturation* and *Data Saturation* were attained early (i.e., after collection and analysis of about 11 interviews) in the SGT phase, yet the researcher continued to generate and analyse focused interviews to saturate the emergent theoretical categories till number of the interviews seized at 16. The reason for early saturation in that phase is that all the participants shared their experiences from Islamic perspective, and it is a common knowledge that Islam is a unified religion that guides human behavior through universal principles, norms, and values. The data from participants have similar notions, and those data collectively work to produce consistent, reliable and dependable theoretical categories that Guest, Bunce, and Johnson (2006) emphasize offer credible analytic patterns for clear, consistent and

applicable theory. Therefore, *Theoretical Saturation* was entrenched subsequently with five interviews for collection/analysis.

In the FGT phase, however, the three forms of saturation were concurrently and adequately attained after rigorous data collection/analysis through 24 interviews sessions among various participants with divergent characteristics – belief, social status, academic background, profession, and cultural values/norms/traditions. Their diversity, as Charmaz (2014) suggests, contributed to variety of responses about their experiential knowledge of *right guidance* and behavioural disposition through theoretical sampling and theoretical coding of data to raise emergent categories to a higher level of abstraction. The researcher continued to probe, in compliance with Glaser (20007a) (2011a), via constant comparison until all plausible alternatives explanations for theoretical patterns were exhausted to construct a *Providential Steering* FGT that has theoretical/analytic fit in the data. These strategies were thereby combined to evolve all forms of saturation that produced the *Providential Steering* FGT that represents, in opinion of Legard, Keegan, and Ward (2003), “a full understanding of the participants’ perspective[s]” (p. 152), and this according to Charmaz (2014), Glaser (2007a), and Guest et al. (2006) has implications for evaluating this study. Thus, criteria proposed for evaluation of this study is briefly presented subsequently.

#### **4.5.4 Evaluation Criteria for this Study**

Several scholars have given divergent inputs on criteria for evaluating grounded theory. For this study, however, efforts have been made to ensure that the Charmaz’s (2014) constructivist grounded theory criteria have been adequately satisfied; and these criteria include; i) Credibility, ii) Originality, iii) Resonance, and iv) Usefulness (pp.337-338).

For the benefit of readers/reviewers of this thesis insights into these criteria are briefly presented. Credibility of this current study resides in a host of procedures that were followed to execute this study, which Charmaz (2014) recommends should encompass the researcher's 'familiarity with the ... topic', with 'data sufficient to merit ... claims', as 'systematic comparisons between observations and between categories', applied to ensure that emergent 'categories cover a wide range of empirical observations', for 'strong logical links between the gathered data ... [and] argument and analysis', that produced 'enough evidence for ... claims to allow ... an independent assessment' (p.337).

Furthermore, originality of this study concerns emergence of novel categories that 'offer new insights', while 'analysis provide ... new conceptual rendering of the data' for 'social and theoretical significance of this study', as Charmaz (2014) explicates, and for which 'challenge[s]' David Hume's moral theory, amongst others (*See* subchapter 7.3). The emergent categories in both SGT and FGT co-construction phases, in compliance with Charmaz (2014) also "extend [and] refine current ideas, concepts, and practices" (p.337) (*See* chapters 3, 6 and 7). In another instance, resonance of this study indicates that "the categories portray the fulness of the studied experience" as the emergent categories captured the participants' experiential knowledge in both phases of theory co-construction; in compliance with Charmaz (2014, p.337) (*See* chapters 5, 6 and 7). While the researcher, in compliance with Charmaz (2014), revealed consciously experienced "and unstable taken-for-granted meanings" in the study (p.337) (*See* subchapter 3.2, chapters 5, 6, and 7); the researcher, in compliance with Charmaz (2014), "have [also] drawn links between larger institution and individual lives, when the data" was to that extent (p.338) (*See* chapters 6, 7 and 8). And the

resonance in this study is also shown from the representation of the participants' experiential knowledge in the co-constructed theories in both phases, in compliance with Charmaz (2014), where "analysis offer them deeper insights about their lives and worlds" (p.338) (*See* section 4.5.2.3).

Lastly, in compliance with Charmaz (2014), usefulness of this study can be seen in many folds; beginning with the reality that "analys[e]s offer interpretations that people can use in their everyday worlds" (p.338) (*See* subchapter 8.3). Moving on with this, the "analytic categories suggest ... generic processes" (*See* subsections 4.5.1.4 and 4.5.1.5). So, the researcher, in compliance with Charmaz (2014), severally "examined these generic processes for tacit implications" via the various validation strategies adopted in this study (p.338) (*See* section 4.5.4). The initial analysis in the SGT co-construction phase, with recommendations of Charmaz (2014), "spark[ed] further research in other substantive areas" (*See* sections 6.2.3 and subchapter 6.3); and the researcher subsequently proceeded with the FGT phase of this study to "contribute to knowledge ... to making a better world" (p.338). In overall, this study is in line with observation of Creswell (2014) that attainment of a good conduct and effective presentation of an entire project depend greatly on the roles and most especially on the background of a researcher. Subsequently, discussions of background/roles of the researcher follow in next section.

#### **4.5.5 Background/Roles of the Researcher in this Study**

Like in other approaches to qualitative studies, in grounded theories – irrespective of which perspective – the researcher(s) become(s) the main research tool; especially regarding the use of interviews which depends solely on the researcher's personal



qualities; as suggested by Strauss and Corbin (1994). Scholars argue that a well-structured and adequately reported study usually indicate the efforts and background of the researchers, and Smith and McGannon (2018) argue that, “for high-quality research to be conducted researchers need to stay engaged with contemporary methodological thinking” (p.102). To an extent, personal qualities of a researcher greatly drive and determine choice and effectiveness of a study validity and evaluation strategies; for which the researcher is the ultimate tool to construct and disseminate.

In constructivist grounded theory, the researcher plays prominent roles; from gaining fore knowledge about a phenomenon of interest to gaining access to the site of study while interacting with participants that have experience about the phenomenon to collaborate for providing most plausible analytic explanations of their experiential accounts. All actions required by constructivist grounded theory researchers for that should be characteristics of credible credentials that are capable and proficient enough to handle diversity, rigour, and unexpected occasions/incidents during the study; Henwood and Pidgeon (2003) and Turner (2007) note that especially in dealing with theoretical agnosticism and uncertainty in human emotion. To this extent, Creswell and Poth (2017) recommend that researchers’ voice, actions and personalities should be visible in the reports of the study, because it can assist reader(s)/reviewer(s) to understand and base their judgement of the study on the philosophical and analytic paradigm of the researchers, and this will afford a just and non-bias evaluation.

Though, several scholars, including O’Brien, Harris, Beckman, Reed, and Cook (2014), have argued that researchers should indicate their professional backgrounds in the reports of their studies so that readers/reviewers can understand from which

perspective the researchers' studies were conducted, Berthelsen, Grimshaw-Aagaard and Hansen (2018) however, emphasize that "researchers' role is important to describe in a grounded theory study ... for the reader to understand the researchers' actions during the research process ... It is therefore important that the grounded theory researchers carefully report their role in the research process according to the grounded theory approach chosen" (pp.71-72).

For that purpose, roles of the researcher in this study are reiterated to include but not limited to a) initial examination of the researcher's interest in phenomenon of ISC, which prompted concerted efforts of the researcher along with participants to conduct what Mills, Bonner, and Francis (2006) regard as interviews that extended abstract thoughts; b) 'exploring and harnessing individual participant's hidden reality about ISC, *right guidance*, and behavioural disposition, to which Ponterotto (2005) maintains, subsequently "brought to consciousness" (p.129); and, c) "shaping the data and analysis" of the study through fundamental principles of grounded theory to co-construct SGT and FGT theories; that reflect the opinions of Charmaz (2011, p.360), and, Mills, Bonner, and Francis (2006).

Finally, the researcher's background in this respect is briefly provided. The researcher has an equivalent of first degree in Public Administration, and subsequently a master's Degree in Public Policy and Administration. Researches conducted for the award of the two degrees were in the areas of *behavioural ethics* in public life, especially for the second award which was a study on, *The role of Kano State public complaints and anti-corruption commission in conflict resolution 2005-2011*. The researcher is a Principal Academic Instructor and has therefore given both academic and moral instructions at

various levels of academic institutions that include *Basic, Secondary* and *Tertiary Institutions* of learning over 20 years of teaching and research. In addition, the researcher has also volunteered and served as research assistant to conduct interviews in both local and international programmes for societal and moral modification. All these and many other more have strengthen the researcher with both academic and practical skills of collecting, collating, and analysing voluminous data generated via literature review, observation, and most especially through interviews. In addition, the researcher is a student of Islamic Thoughts and Philosophy and has continued to learn about *Adab* and *Wasatiyya*. Thus, the several years of teaching and being research assistant indicate that the researcher has acquired skills overtime and capable to conduct, interpret, and effectively report findings from interviews, reviews, and theoretical abduction.

#### **4.6 Conclusion**

Predominantly, theoretical and practical principles for methodical credibility and scientific evaluation of the study have been sufficiently discussed in this chapter and it also gives comprehensive and detailed discussions on examination of philosophical understanding of issues on poor behavioural disposition and subsequent theoretical explanations for assessing intended solutions proposed in this study. Accordingly, methods on how data are generated, analysed, and displayed distinguish grounded theory nature and compliance of this study from any other study. Hence, discussions in this chapter indicate compliance of this study to recommendations, opinions, and suggestions of foremost grounded theorists like Charmaz, Corbin, Glaser, and Strauss among other contemporary theorists in the field of grounded theory. And all these discussions have implications for better understanding and critical evaluation of

research analysis and presentation of findings in the next chapter and the entire contents of this thesis.



## CHAPTER FIVE

### RESEARCH ANALYSIS AND PRESENTATION OF FINDINGS

#### 5.1 Introduction

In furtherance to chapter four where methods of data collection and analysis were extensively discussed, the present chapter focuses on reports of data analysis and the findings of the study. The aim of this study, however, is to propose a *Tawhidic* theory for ISC behavioural disposition, which explains and projects how to enhance better behavioural disposition of managers. Specifically, this study proposes to define the concepts of ISC and behavioural disposition within Islamic management context. Around that, the study has examined the association between ISC and behavioural disposition, and it therefore constructed a theory for ISC behavioural disposition. This chapter, therefore, organizes reports of the research analysis and findings around the three specific objectives of this study.

To achieve the foregoing, the following subchapters and sections are designed to present the research analysis and findings with minimal discussions; as the detailed discussions are left for subsequent chapter (i.e. chapter on discussions of the results) as suggested by Miles, Huberman, and Saldaña (2013) and Saldaña (2016). Though, all interview responses were adequately utilized at the initial/open coding stage, but subsequently “[s]ome interview responses stand out; other interview statements cluster, which becomes apparent as” coding/analysis progressed (Charmaz, 2014, p.90). To this end, the objective of this chapter is to present important results of the study, as Saldaña (2016) suggests, especially those that are compulsorily required to indicate ingenuity and genuineness of this study, without unnecessarily replicating all the data analysis.

To follow suggestions of Charmaz (2014) and Saldaña (2016), this chapter does not present details on memo writing, iterative procedures, and abduction techniques applied to arrive at propositions that better afford plausible theoretical explanations of data; as parts of that have been taken care of in chapter four. In this chapter, there is application of tables and figures where necessary, according to Saldaña (2016) in order to communicate results in concise ways.

## 5.2 Profile of Participants for *Tawhidic* Behavioural Disposition Theory

As previously mentioned, total number of 40 participants participated in this study; from which 16 participated in this substantive *Tawhidic* behavioural disposition theory co-construction phase. Therefore, the following table shows the profile of these participants<sup>53</sup>:

Table 5.1  
*Profile of Participants for Tawhidic Substantive Theory*

Participant's ID Code	Status of Participants	Highest Qualification
SS1	Shari'ah Scholar 1	PhD
SS2	Shari'ah Scholar 2	PhD
SS3	Shari'ah Scholar 3	PhD
SS4	Shari'ah Scholar 4	PhD
SS5	Shari'ah Scholar 5	ADPA
SS6	Shari'ah Scholar 6	PhD
PM1	Policy Maker 1	MSc
PM2	Policy Maker 2	MSc
PM3	Policy Maker 3	MSc
PM4	Policy Maker 4	PhD
PM5	Policy Maker 5	PhD
PI1	Policy Implementer 1	PhD
PI2	Policy Implementer 2	PhD
PI3	Policy Implementer 3	PhD
PI4	Policy Implementer 4	PhD
PI5	Policy Implementer 5	Adv. Dip. Law (Shariah)

= 16

<sup>53</sup> Names of participants are deliberately omitted here for confidentiality purpose. However, a list of their names is available at Appendix H.

From the table above, there are three categories of participants who participated in the substantive *Tawhidic* behavioural theory construction. six among them were identified as purely Shari'ah scholars based on their occupational callings. The six were Imams of central *Masaajid* where they give *Shari'ah* guidance on daily basis, and they conduct *Khutbah* for *Solat Juma'at* on weekly basis. Those whose occupational callings are either policy makers or policy implementer of public service in Kano-Nigeria are five participants respectively. However, all the participants are well known in Kano for their vast knowledge of and commitments to Islamic values; and referral sought in this academic endeavour also verify the participants' veracity of sound knowledge of Islamic knowledge and their demonstration of Islamic moral values during pre-interview rapport, and subsequent periods of interview administration and post interview correspondence

### **5.3 Definitions of Islamic Spiritual Culture and Behavioural Disposition**

Under this subchapter, the definitions of Islamic spiritual culture and behavioural disposition, in opinion of Charmaz (2014), shall be presented based on qualitative analysis of data generated through face-to-face semi-structured/focused in-depth interviews conducted with participants. So, the following sections present definitions through thematic/descriptive qualitative analysis as well as grounded theory analysis for both concepts, as follow:

#### **5.3.1 Definition of Islamic Spiritual Culture**

Ku, Cheng, and Yang (2017) as well as Watts (2017) opine that any meaningful definition of spirituality as a concept should be aligned to the people's culture. So, towards this, individual participant's understanding was sought to gain into his cultural

experience about ISC. From a general viewpoint, the first participant who ranked amongst most highly influential Islamic scholars narrated that ISC,

**‘[...] simply means all the behavioural patterns of man which are consistent with the precepts of Islam; that is behaving or reacting in accordance to the Holy Qur’an and Hadith as well as the Sunnah of the Holy Prophet – *Anabiyu* Muhammad (S.A.W – Peace of Almighty Allah [SWT] be upon him).’ (SS1)**

Thereafter, to the first participant any experience of ISC could be summed in his statement:

**‘In a clear term, I will say Islamic spiritual culture is the total way of life of human beings in adherence to the Laws of Almighty Allah (SWT).’ (SS1)**

In a similar view, another *Shari’ah* scholar communicated his experience,

**‘I will begin by saying from my modest experience and little knowledge, Islamic spiritual culture comprises of the belief and actions that guide Muslims. That will mean the belief in theological aspects, and teachings as well as practices, and the actual conducts by individuals, groups, communities, and even institutions – including the state itself. If Islamic teachings guide all these, then you can safely conclude by saying that there is Islamic spiritual culture in the community.’ (PM1)**

To make conclusion about the *definition of ISC*, the first participant concluded that,

**‘Islamic spiritual culture could simply mean the comprehensive aspects of Islam, which manifests from the Proclamation of Allah (SWT).’ (SS1).**

Having introduced general perspectives of some participants’ experiential understanding of ISC as above, the subsequent subsections therefore focus on findings from analysis of participants’ responses for ISC definition. Consequently, *definition of ISC* emerged through themes and subthemes as presented in the following figure 5.1:



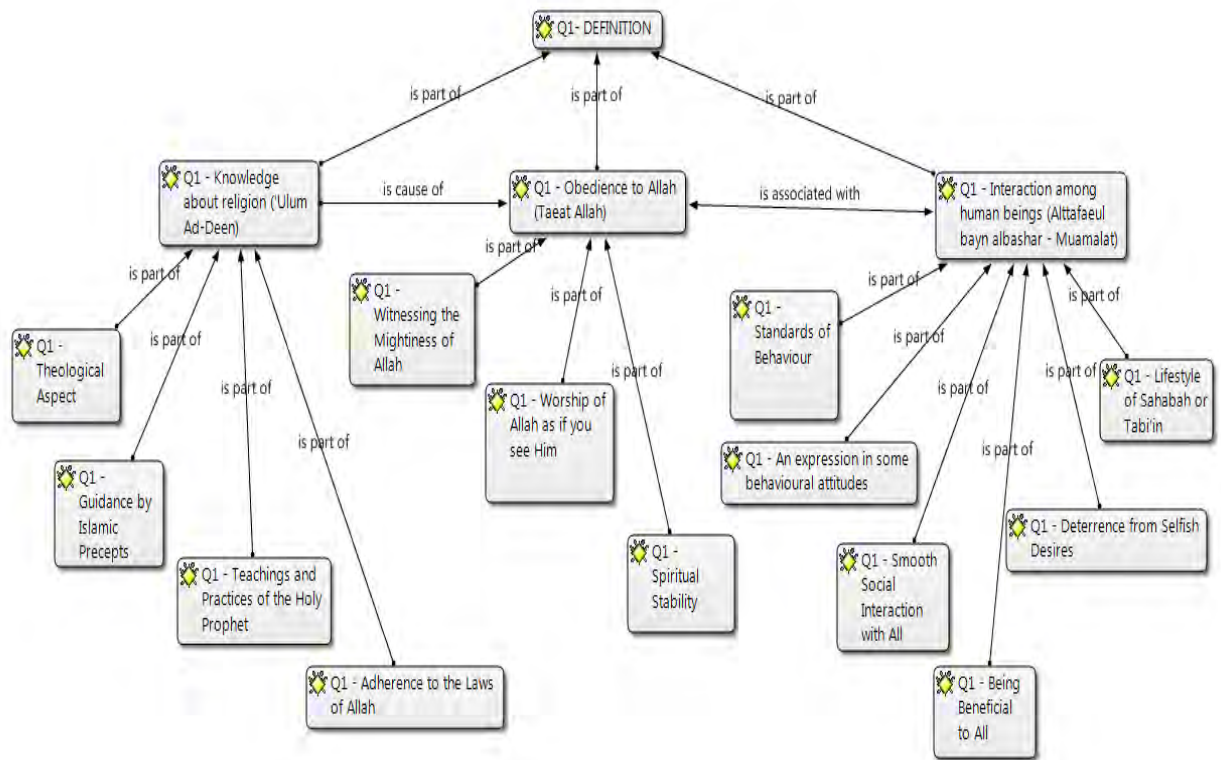


Figure 5.1

*Diagram on emergent themes and subthemes for ISC Definition.*

Source: Atlas.ti (Version 7) software used for analysis of qualitative data – 2016 to 2018.

The above figure 5.1 shows the emergent themes and subthemes of ISC that evolved through analysis of this study participants' experiential knowledge. However, as the figure presents most important codes from overall codes for that analysis to avoid data congestion and not to overburden participants' statements as recommended by Charmaz (2014), Miles, Huberman, and Saldaña (2014), and Saldaña (2016), the following subsections provide analysis of the three central themes and 13 subthemes that appeared at the end of the analysis for *definition of ISC*. The central themes and subthemes that account for them include:

Table 5.2

*Themes and Subthemes of Islamic Spiritual Culture*

Category	Themes	Subthemes
<i>Definition of ISC</i>	Knowledge about religion	Theological aspect of knowledge about religion
"	"	Guidance by Islamic Precepts
"	"	Teachings and practices of the Holy Prophet (SAW)
"	"	Adherence to the Law of Allah
"	Obedience to Allah (SWT)	Witnessing the Mightiness of Allah (SWT)
"	"	Worship of Allah as if you <i>See</i> Him
"	"	Spiritual stability
"	Interactions among human beings	Standards of behaviour
"	"	An expression in some behavioural
"	"	Smooth social interaction with all
"	"	Being beneficial to all
"	"	Deterrence from selfish desires
"	"	Lifestyle of the <i>Sahabah</i> and <i>Tabi'in</i>

Source: Researcher's conceptualization, 2016-2018.

In summary, this study found that knowledge about religion causes an obedience of man to the Almighty Allah that in turn affects the interactions of human beings. This is shown from Figure 5.1 where the diagram indicates that all the 13 subthemes are parts of the three central themes, which equally are parts of the category discussed as follows:

### 5.3.1.1 Knowledge about Religion ('*Ulum bil-Deen*' – **العلم بالدين**)

'Knowledge about religion', as the analysis of participants put it, is the substantial amount of creedal understanding an individual or group of individuals has/have in relations to Divine faith/conviction. Therefore, this extends the position of Babatunde (2008) by stressing that knowledge acquisition is an eminent aspect of ISC, and this is reiterated in Allah's (SWT) commandment as expressed by the Prophet Muhammad (SAW) through Hadith Qudsi that Allah (SWT) Says, "Know Me before you worship

Me, for if you don't know Me, how will you be able to worship Me?"<sup>54</sup> (p.xiii). Hence, inferring from analysis of this study, it is compulsory for all Muslims to have knowledge about Allah (SWT), and this translates to having or possessing substantial 'knowledge about religion'. To this end, ISC signifies 'knowledge about religion' as a vital point of Islamic culture, just like the view of Forbe and Mahan (2017) that since 'culture' literarily means "a total way of life" (p.4), which shows that both man and animal continue to learn and acquire knowledge for cultural existence and survival.

To understand the central theme 'knowledge about religion', four (4) subthemes that emerged are hereafter presented to carefully condense the experiences of participants as thus:

**a. Theological Aspect of Knowledge about Religion**

'Theological aspect' of 'knowledge about religion' is the understanding that men and jinn are not created but to serve the Almighty Allah (SWT), and this translates into the ways and manners that people – especially Muslims – carry on with their day-to-day activities. Thus, considerable amount of '*Ulum bil-Deen* (knowledge about religion) determines whether a Muslim possesses ISC or not; this is captured in the statement of a policy maker among the participants when he noted that,

---

<sup>54</sup> Knowledge is very important for human growth and survival. The Almighty Allah demonstrates the importance of knowledge to the world, especially knowledge about religion, as eminent in both religious and worldly affairs of men (See Q.4: 162). These are also in several verses of the Holy Qur'an. See Tafsir of Ibn Kathir for explanations. These include, but not limited to Q.7: 11 (Knowledge accorded Prophet Adam at the inception the world). Some others are Q.7: 52 & Q.22: 54 (Knowledge of Qur'an as Guide to humanity); Q.12:1-111; Q.21: 74; Q.21: 79; Q.27: 15 (Knowledge bestowed on Prophets {ASW} to accomplish their Divine missions); Q17:36 & Q.28: 80 (Importance of knowledge to human beings), and many other verses that show the essence of knowledge.

**‘the central aspect is that you need to be practicing the Pillars of Islam in whatever you have chosen to do based on the fear of God.’ (PM1)**

For that reason, and for comparison purpose a *Shari’ah* scholar explained further that defining ISC,

**‘will mean the belief in theological aspects, and teachings as well as practices, and the actual conducts by individuals, groups, communities, and even institutions – including the state itself.’ (SS2)**

For more than 1,400 years ago, the Prophet – Muhammad (SAW) has noted the importance of ‘knowledge about religion’ in a Hadith narrated by Ibn Masud who said:

I heard the Prophet saying, "There is no envy except in two: a person whom Allah (SWT) has given wealth and he spends it in the right way, and a person whom Allah (SWT) has given wisdom (i.e. religious knowledge) and he gives his decisions accordingly and teaches it to the others." (Bukhari, 256AH: 2/24, *hadith* no.490).

From the foregoing, ‘theological aspect’ of ‘knowledge about religion’ emphasizes a doctrinal guidance on which the Muslim Ummah should base their whole decisions and actions, and this confirms the findings of Abu Raiya (2008), Al-Menayes (2016), Mårtensson (2015). Accordingly, the seed of ISC is sowed and nurtured, and this goes a long way to better the lots of man in this world and hereafter; especially with ‘Guidance by Islamic Precepts’ as inferred from the above Hadith narrated by Ibn Masud.

#### **b. Guidance by Islamic Precepts**

A simple meaning of ‘guidance by Islamic precepts’ connotes ‘to behave righteously in words and actions’, which also means ‘conducting your affairs in accordance to Allah’s Commands’. From experience of human beings, as shown in the responses

from participants of the study, it is a reality that for ‘knowledge about religion’ (*‘Ulum bil-Deen*) to be correct, teaching and learning of such should be in accordance with Islamic precepts. In that respect, a policy maker among the participants observed that,

**‘Islamic spiritual culture is the strict adherence to the Islamic values and morals.’ (PM5)**

Further still, ‘guidance by Islamic precepts’ directs and reinforces ‘theological aspect’ of ‘knowledge about religion’, because a *Shari’ah* scholar among the participants also observed that,

**‘That will mean the belief in theological aspects, and teachings as well as practices, and the actual conducts by individuals, groups, communities, and even institutions – including the state itself.’ (SS2)**

To corroborate the opinions above, a Hadith narrated by Muawiya remains significant here as he expressed,

I heard Allah's (SWT) Apostle saying, "If Allah (SWT) wants to do good to a person, He makes him comprehend the religion." (Bukhari, 256AH: 1/3, *hadith* no.71).

To arrive at a logical conclusion, ‘guidance by Islamic precepts’ influences the understanding of ‘theological aspect’ of ‘knowledge about religion’. This study, thus, confirms the opinion of Sheikh and Bhatti (2017) that proper understanding of the Islamic “precepts and customs, and the discipline of the fullness of instruction, [would enable people to understand and subsequently] ... [s]urrender to "Divine" [Authority] in their best holistic approach to management” (p. 269) that has root in the ‘Teachings and practices of the Prophet’ (SAW). Hence, ‘Guidance by Islamic precepts’ is therefore in no way differs from ‘teachings and practices of the Prophet’ (SAW).

**c. Teachings and Practices of the Holy Prophet (SAW)**

Both ‘theological aspect’ of ‘knowledge about religion’ and ‘guidance by Islamic precepts’ are associated with the ‘teachings and practices of the Prophet’ – Muhammad (SAW). The ‘teachings and practices of the Prophet’ – Muhammad (SAW) are those permissible actions that are correctly attributed to the Prophet – Muhammad (SAW); and these are sufficiently related through Hadith. In this respect, various groups of the participants in this study agreed that ‘knowledge about religion’ is crucial to understanding of the *definition of ISC*. Hence, a *Shari’ah* scholar among the participants expressed that,

**‘Islamic spiritual culture is to understand Islam the way the Holy Prophet (SAW) taught Islam.’ (SS5)**

Moreover, a policy implementer among the participants agreed with the position of the *Shari’ah* scholar. In that manner he said that ISC would mean,

**‘believing in Allah (SWT) *Subannah wa tahala*, and other Articles of Faith; and living our lives according to those Beliefs, the Dictates of Allah (SWT) *Subuannah waTahala*, and Teachings of the Holy Prophet (SAW).’ (PI2)**

Therefore, another *Shari’ah* scholar who participated in this study cautioned that there was a need to,

**‘read or know about the life style of the Holy Prophet (SAW).’ (SS5)**

In that circumstance, knowing about the lifestyle of the Prophet (SAW) makes people have good insights that ‘theological aspect’ of ‘knowledge about religion’ and ‘guidance by Islamic precepts’ are crucial for the understanding of ISC. Reasonably, if someone conscientiously devouts to the ‘teachings and practices of the Prophet’ – Muhammad (SAW); a policy implementer among the participants argued,

**‘It is *Al-amal As-saliha* – all in the sake, and for the sake of Allah (SWT), and according to the practice of Prophet Muhammad *Rasul Allah (SWT)* (SAW) – that would yield or generate the Islamic spiritual culture. Islamic spiritual culture is not outside; but instead it is inside and within Islam. Therefore, you start from the religion itself, and then its outgrowth will be spiritual culture.’ (PI4)**

It may then be hypothesized that ‘teachings and practices of the Prophet’ – Muhammad (SAW) basically extends the outer and behavioural rudiments of ISC, which is an assurance that both the teachings and practices positively drive human conducts; as Allah (SWT), Himself assures in Surah *Al-Ma'idah*,

وَلَقَدْ آتَيْنَاكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنْ الْكِتَابِ وَمَوْفَىٰ بِعَهْدِكُمْ بِمَا كُنْتُمْ فِيهِ ۚ وَبِالْبَيِّنَاتِ  
لَقَدْ آتَيْنَاكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنْ الْكِتَابِ وَمَوْفَىٰ بِعَهْدِكُمْ بِمَا كُنْتُمْ فِيهِ ۚ وَبِالْبَيِّنَاتِ  
أُمَّةً وَاحِدَةً ۚ وَلَئِنْ لَّمْ يَلْعَنُوا لَلْآخِرَةِ لَمَسَّاتِهَا مِنْ أَشْرَارِهِمْ ۚ وَبِالْبَيِّنَاتِ  
وَأَنِ احْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ۚ إِنَّهُمْ يَكِيدُونَ كَيْدًا  
لَّئِنْ لَّمْ يَلْعَنُوا لَلْآخِرَةِ لَمَسَّاتِهَا مِنْ أَشْرَارِهِمْ ۚ وَبِالْبَيِّنَاتِ  
فَسَقُوا فِيهَا ۚ إِنَّ عَذَابَ اللَّهِ لَظَرٌّ مُّهِينٌ ۚ (Q.5: 48-49)

To thee We sent the Scripture in truth, confirming the scripture that came before it, and guarding it in safety: So, judge between them by what Allah (SWT) hath revealed, and follow not their vain desires, diverging from the Truth that hath come to thee. To each among you have We prescribed a Law and an Open way. If Allah (SWT) had so willed, he would have made you a single People, but (His Plan is) to test you in what He hath given you: So, strive as in a race in all virtues. The goal of you all is to Allah (SWT); it is He that will show you the truth of the matters in which ye dispute; And this (He commands): Judge thou between them by what Allah (SWT) hath revealed, and follow not their vain desires, but beware of them lest they beguile thee from any of that (teaching) which Allah (SWT) hath sent down to thee. And if they turn away, be assured that for some of their crimes it is Allah (SWT)'s purpose to punish them. And truly most men are rebellious<sup>55</sup> (Q.5: 48-49).

<sup>55</sup> Accessed @

[http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=769&Itemid=60#1](http://www.qtafsir.com/index.php?option=com_content&task=view&id=769&Itemid=60#1)

On this note, it infers that ‘teachings and practices of the Prophet’ – Muhammad (SAW) are part of ‘knowledge about religion’, and adequate consideration should be given to acquiring and expressing to larger extent ‘teachings and practices of the Holy Prophet’ – Muhammad (SAW), and this confirms earlier suggestion of Owoyemi (2012). Thus, consideration for ‘teachings and practices of the Prophet’ – Muhammad (SAW) guides towards ‘adherence to the Laws of Allah’ (SWT).

**d. Adherence to the Laws of Allah (SWT)**

‘Adherence to the Laws of Allah’ readily recalls a steadfast frame of mind to consciously and continually behave in moderation towards oneself and towards other creatures. Basically, enough knowledge about ‘teachings and practices of the Holy Prophet’ – Muhammad (SAW), and a strict observance of the same endear ‘adherence to the Laws of Allah’ (SWT), which is part of ISC. Generally, different individuals from various groups of participants for this study agreed that ‘adherence to the Laws of Allah’ (SWT) relates to ‘knowledge about religion’, which is vital for understanding of ISC. This is what a policy implementer among the participants inferred when he said,

**‘Well, you can understand the phenomenon Islamic spiritual culture from the law perspectives; because Law guides all activities of man.’ (PI5)**

In his own perspective, among other participants, a *Shari’ah* scholar on the other hand maintained,

**‘I will say Islamic spiritual culture is the total way of life of human beings in adherence to the Laws of Almighty Allah (SWT).’ (SS1)**



Still on participants' perspectives about 'adherence to the Laws of Allah' (SWT), another *Shari'ah* scholar expressed that,

**'This concerns about how to think and plan for the immediate and future [happiness] of the people, how to make people happy and to put people first before you in everything; because what Allah (SWT) wants is to make people happy. If there is something more important than to have good attitudes and good manners, may be probably the Qur'an would have stated this.'** (SS5)

For that reason, a policy maker among the participants revealed from a broader perspective that,

**'Islamic spiritual culture is a situation whereby people behave or act in accordance with the total spiritual definition of Islam in all their conduct. Islam as a religion requires the adherent to embrace it in total – when you want to embrace Islam you embrace with total submission – because that is what Qur'an says.'** (PM1)

In order not to mince words about significance of 'adherence to the Laws of Allah' (SWT) in ISC, it is appropriate to take a clue from the Holy Qur'an where the Almighty Allah (SWT) says in Surah *An-Nisa*':

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا رَسُولَ اللَّهِ وَأَطِيعُوا أُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَعُدُّوا  
لِي كَلِمَ الْوَسْوَاسِ الْفُتُوخِ وَبِالْوَسْوَاسِ الْفُتُوخِ وَلِيَوْمِ الْآخِرِ هَذَا تَوَكَّلُوا وَأَنْتُمْ الْمُهَيَّمُونَ  
) ٥٩

O you who believe! Obey Allah and obey the Messenger, and those of you who are in authority. If you differ in anything among yourselves, refer it to Allah and His Messenger, if you believe in Allah and in the Last Day. That is better and more suitable for final determination<sup>56</sup> (Q.4:59).

---

<sup>56</sup> Accessed @

[http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=646&Itemid=59#1](http://www.qtafsir.com/index.php?option=com_content&task=view&id=646&Itemid=59#1)

From all suppositions, ‘knowledge about religion’ in ISC agrees with position of Cerimagic (2010) that it arouses a feeling that people who “adhere to *Shari’ah* law should always be mindful of the fairness of their offers and the fairness of the outcomes of these agreements” (p.40). This implies that ISC readily prepares anyone who clearly understands and truly applies it to accept tasks or responsibilities given to him/her with considerable level of ‘adherence to the Laws of Allah’ (SWT); especially what Ismail and Sarif (2011) consider as tasks or responsibilities that require adequate necessary attention when they become trust (*Amana*).

#### **5.3.1.2 Obedience to Allah (SWT) (*Taeat Allah (SWT)* – طاعة الله)**

Another very important phenomenon identified as a central theme to the *definition of ISC* is ‘obedience to Allah (SWT)’, in which three (3) subthemes emerged thereabouts as: i) ‘witnessing the mightiness of Allah (SWT)’; ii) ‘worshipping Allah (SWT) as if you see Him’; and, iii) ‘spiritual stability’. ‘Obedience to Allah (SWT)’ is like ‘adherence to the Laws of Allah’, and it means accepting and applying Allah’s Commands without doubting the consequence. It is correct to assert that ‘obedience to Allah (SWT)’ is only through adequate ‘knowledge about religion’, and this helps towards expressing a significant level of ISC in the light of participants’ opinions presented as follows:

##### **a. Witnessing the Mightiness of Allah (SWT)**

Having carefully explored what ISC signifies, and coming to an agreement that it is conceived from various perspectives through numerous stages of conception, ‘witnessing the mightiness of Allah (SWT)’ is a very important thematic level for

‘obedience to Allah (SWT)’, as the following position of a *Shari’ah* scholar shows thus:

**‘This stage of *Mushahadah* of witnessing the Mightiness of Allah (SWT) is the spiritual issues that I perceive and understand as spirituality.’ (SS3)**

Therefore, ‘witnessing the mightiness of Allah (SWT)’ as an act of ‘obedience to Allah (SWT)’ remains a necessary factor to establish and strengthen ISC – whether a person expresses such obedience in speech or/and action. In consonance to this position, ‘witnessing the mightiness of Allah (SWT)’ translates to mean that doing so earns a person abundant reward, of which application of ISC envisages to derive. Analogically, from a narration of Abu Huraira (RA), ‘witnessing the mightiness of Allah (SWT)’ has a close tie with offering human beings the expected benefit of ISC.

Narrated Abu Huraira: Allah (SWT)'s [messenger] said, “(Following are) two words (sentences or utterances that are very easy for the tongue to say, and very heavy in the balance (of reward,) and the most beloved to the Gracious Almighty (And they are): *Subhan Allah (SWT) wa bi-hamdihi; Subhan Allah (SWT) i-l-'Azim,*” (Bukhari, 256AH: 7/78, *hadith* no.78).

In summary, ‘witnessing the mightiness of Allah (SWT)’ is crucial for ISC, and the stage of *Mushahadah* of ‘witnessing the mightiness of Allah (SWT)’ has implications for the ‘worship of Allah (SWT) as if you see Him’. Thus, the thesis that ‘witnessing the mightiness of Allah (SWT)’ is crucial for ISC reiterates the argument of Lobel (2000) that this offers a practical “framework for service of God, [in order] that the Divine can be met in human experience” (p.148).

**b. Worship of Allah (SWT) as if you see Him**

‘Worship of Allah (SWT) as if you see Him’ translates to being conscious of Allah whether in private or public, and it makes people remain sincere in their deeds and actions; in ‘expectation’ that they shall account for their words and actions sooner or later. In a close relation to ‘witnessing the mightiness of Allah (SWT)’ and an effort to realize ‘obedience to Allah (SWT)’, it becomes necessary for a true servant to worship Allah (SWT) as if he/she sees Him. A policy implementer who happened to be a participant in this study clarified that ‘worship Allah (SWT) as if you see Him’ connotes a sincere devotion;

**‘That is throughout your life you conduct your affairs with the full conviction that whatever you do, it is going to be judged by God Almighty, and that your life should be governed by the dictates of Islam. Again, that is what I regard as being spiritual.’ (PI2)**

In fact, to ‘worship Allah (SWT) as if you see Him’ remains very important for actualizing the devotional aspect of ‘obedience to Allah (SWT)’ to illuminate an outer expression of ISC. All the same, significance of worshipping Allah (SWT) as if you see Him is more inferred in the Hadith narrated by Abu Huraira that,

"O Allah's (SWT) [messenger] What is *Ihsan* (i.e. perfection or Benevolence)?" To answer Abu Huraira, the Prophet said, "*Ihsan* is to worship Allah (SWT) as if you see Him, and if you do not achieve this state of devotion, then (take it for granted that) Allah (SWT) Sees you." (Bukhari, 256AH: 6/60, *hadith* no.300).

However, to explain what ‘Worship Allah (SWT) as if you see Him’ means, a *Shari’ah* scholar among the study participants explained,

**‘What I regard as spirituality is what has been expressed in hadith of Jubril is ‘*Ihsan*’ – that is to worship Allah (SWT) as if you are *Seeing* Him; and if you do not *See* Him, He *Sees* you. Thus, “how do you do *Muraqabah*?” I mean: i) “How are you conscious of Allah (SWT) in whatever you are doing?” ii) “How do you fight evil desires?” iii) “How do you relate with your *Nafs*?” iv) “Is it your *Nafs* that is always accusing you?” v) “Is it your *Nafs* that is always imploring you, and pushing you to do evil?”’ (SS3)**

From the foregoing analogy, when people consistently worship Allah (SWT) as if they see Him; this endears ‘obedience to Allah (SWT)’, and thus have implications for imbibing a good culture, in which Nasr (2013c) says that is expressly rooted in Islamic spirituality; which thereby ensures ‘spiritual stability’ for ISC.

### **c. Spiritual Stability**

‘Spiritual stability’ would ordinarily mean to have a consistent certain level of *Fitra*. To Khalili, Murken, Reich, Shah, and Vahabzadeh (2001), “*Fitrah* is an inborn predisposition to acknowledge Allah (SWT)” in people’s daily religious or mundane activities – whether in conscious or subconscious state (p.224). Better still, ‘spiritual stability’ would mean relentlessly conducting oneself in ways and manners that the Almighty Allah prescribes. If people witness the mightiness of Allah (SWT) by worshipping Him as if they see Him, this ensures them to attain a level of spiritual stability. To support this preposition, a *Shari’ah* scholar among the participants of the study cautioned that people should,

**‘struggle with their ‘self’ to attain purity of the soul’  
(SS3)**

More so, another *Shari’ah* scholar among the participants expounded the benefit of spiritual stability, when he maintained,

**‘Hence, the spiritual stability makes you the best, because Qur’an in Surah 49, *Ayat* 13 Allah (SWT) Says: “*Inna akramakum inda Allahi atqakum*” The best amongst you is the best attitudinally – in attitude: God fearing – not the most handsome or beautiful; or tallest or shortest.’ (SS6)**

However, a policy implementer among the participants cautioned about ‘spiritual stability’,

**‘Thus, if that spiritual element is cut out from *Tawhid*, then it is not Islamic because now there is incursion into the Islamic religion especially with the so-called Sufism or mysticism. If you practice Islam the way Prophet Muhammad (SAW) has brought it, that inner dimension automatically will come, you do not need to borrow from any other religion or any other Saint-worship – the Christian belief.’ (PI4)**

Again, the *Shari’ah* scholar who expounded the benefit of spiritual stability earlier thereafter indicated that,

**‘Now, for us to understand the value of spiritual culture, we have to know that man is by spiritual reality a man; not by physique.’ (SS6)**

For that reason, the spiritual nature of man in his physical compartment (i.e. his physical body) is guided by the quality of knowledge he possesses about Islam as a religion, and the level at which ‘obedience to Allah (SWT)’ is maintained during ‘interaction among human beings’. In fact, the Almighty Allah (SWT) in Surah *Fatir* identifies and distinguishes people who strive for ‘spiritual stability’ from others who do not:

وَمَنْ يَسْلُبْ قَبْلَ تَجَرُّبِ الْإِنِّ كَلَّ هُوَ قَاطِرٌ : ٣٢)

[...] and of them are some who are, by Allah's leave, foremost in good deeds<sup>57</sup> (Q.35:32).

In the interpretations by Ibn Kathir, people with 'spiritual stability' are:

[...] the ones who do obligatory actions and things which are encouraged, and who avoid doing unlawful and disliked actions, and avoid some actions which are permissible<sup>58</sup>.

The conclusion here is that 'spiritual stability' signifies 'obedience to Allah (SWT)'; and these two play vital roles towards 'interactions among human beings' for practical expression of ISC. To large extent, it is easy to agree with Al-Ghazālī (1991) that enough 'knowledge about religion' which is guided by 'obedience to Allah (SWT)' mostly ensures good 'interaction among human beings'.

### 5.3.1.3 Interactions among Human Beings (*Muamalat* – معاملة)

*Muamalat* is an Arabic word that simply refers to the smooth day-to-day social interactions (المعاملات بين البشر - *Alttafaeul bayna bashar*) among people; of which human beings shall be accountable for, because such as Hudaib and Haniffa (2002) believe should be within the purview of Islamic ethics (*Al'akhlaq Al'Islamia*). Consequently, *Muamalat* remains significant for expression of ISC towards actualizing the primary essence of human creation. Moreover, this last central theme for *definition of ISC* emerged from six (6) subthemes that include: i) 'standards of behaviour'; ii) 'an expression in some behavioural attitudes'; iii) 'smooth social interaction with all' creatures; iv) 'being beneficial to all' creatures; v) 'deterrence from selfish desires';

---

<sup>57</sup> Accessed @

[http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=1903&Itemid=91](http://www.qtafsir.com/index.php?option=com_content&task=view&id=1903&Itemid=91)

<sup>58</sup> Accessed @

[http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=1903&Itemid=91](http://www.qtafsir.com/index.php?option=com_content&task=view&id=1903&Itemid=91)

and, vi) 'lifestyle of the *Sahabah* and *Tabi'in*. ' Thus, analyses of the subthemes are as follows:

**a. Standards of Behaviour**

Well-established 'standards of behaviour' determines the nature or/and level of 'interactions among human beings', and this proposition is in line with Wubbels (2017) understanding. Hence, 'standards of behaviour' readily indicates the criteria for which human conducts are evaluated. Therefore, Hanifa (1974) and Lapidus (1992) argue that Islam controls all aspects of humanity, for which Obermeyer (1992) emphasizes that it "is not merely a spiritual principle but the foundation for a way of life" (p.42) to ensure good 'standards of behaviour' that encourages cordial social interactions among people. For a long time, some people denounce this fact, while some others accept that spirituality in Islam is rooted in good conducts – both in 'interactions among human beings', and interaction between human beings and Almighty Allah (SWT). Some Muslims are yet to come to terms with the truth that those good 'standards of behaviour' are critical for successful life and hereafter. Irrevocably, good 'standards of behaviour' remain pivotal for ISC, and as such, some policy makers and implementers among the participants expressed this fact. Among the participants was a policy maker who reiterated that:

**'Islamic spiritual culture emanates from Islamic concept of standard behaviour.' (PM3)**

In addition to the foregoing, a policy implementer among the participants explained that,



**‘When you talk about Islamic spiritual culture, it has to do with the dictates of the religion, and the details of the religion.’ (PI3)**

Besides that, another policy maker in this study cautioned;

**‘Therefore, whatever are your actions; or whatever are your contributions; or whatever are your philosophies; or whatever you think you are doing; you should be doing so based on Islamic spiritual culture. (PM5)**

From his own experience as he claimed, another policy implementer among the participants observed that his experiential understanding of ISC is,

**‘Values, practices, conduct, and beliefs are all parts of culture in our society, and the spiritual dimension is what I have told you – governed by the heart (your *Iman*) – how your *Iman* directs you to relate with God and others. This is my understanding of Islamic spiritual culture’.**  
(PI1)

To put the foregoing arguments in proper perspective, the Holy Qur’an and the *Sunnah* of the Holy Prophet (SAW) should be the ultimate references for ‘standards of behaviour’ to humanity; as the Almighty Allah (SWT), in Qur’an verses of Surah *Ma’idah* proclaims:

وَلَقَدْ أَنزَلْنَا إِلَيْكَ الْكِتَابَ لِتَحْكُمَ بِهِ حَقٌّ وَمِنْ أَهْلِ الْكِتَابِ وَمِنْ فِيهَا غَلِيٌّ فَاخْتُمِبِينَ هُتَمَبِمَ أَنْزَلْنَا  
لَكَ وَالَّتَتَّبَعِ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنْ لَحَقِ لِكُلِّ جِطْنًا رِشْكُ مُشْرَعَةٍ وَفِي هَجَا وَلَوْ شَاءَ لَلَّ لَجَعَلْنَاكُمْ  
أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا لِيَخْرُجَاتِ لِيَهْلِلَ أَمْزَجُكُمْ جِيْعَ فَيُؤَيِّنُكُمْ بِمَ لِيُتَمَّ  
وَأَنْ اِخْتُمِبِينَ هُتَمَبِمَ أَنْزَلْنَا لَكَ وَالَّتَتَّبَعِ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا آتَا فِي مَتَّخِفُونَ  
لَنْزَلْنَا لَكَ لِيُتَفَافِتَ وَلَوْ فَاعْلَمْ لَمْ يَأْخُذْ لَكَ أَنْ يَصْرِفَ هُتَمَبِمَ عَنْ نُبِّهِمْ وَإِنْ لَتَنِيْرًا مِنْ لَنَاسٍ  
فَسَقُونَ هُتَمَبِمَ لِهَدَّةٍ : ٤٨-٤٩ )

And We have sent down to you the Book (this Qur’an) in truth, confirming the Scripture that came before it and Muhayminan over it (old Scriptures). So, judge between them by what Allah has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If Allah willed, He would have made you one nation,

but that (He) may test you in what He has given you; so, compete in good deeds. The return of you (all) is to Allah; then He will inform you about that in which you used to differ. And so, judge between them by what Allah has revealed and follow not their vain desires but beware of them lest they turn you far away from some of that which Allah has sent down to you. And if they turn away, then know that Allah's will is to punish them for some sins of theirs. And truly, most men are rebellious<sup>59</sup> (Q.5: 48-49).

Therefore, for humanity to truly experience and endear to positive social interactions, there is a need to respect and follow well-established 'standards of behaviour', which in turn facilitate the actual intent of ISC. In this regard, 'an expression in some behavioural attitudes' manifests as the outward implications for well-established 'standards of behaviour'.

#### **b. An Expression in some Behavioural Attitudes**

Simply put, 'an expression in some behavioural attitudes' signifies different interactive gestures of people. If people are convinced that the Islamic *Aqeedah* is the best form of guidance, subsequently this conviction manifests sincere outward character. And this means that the people thereby practically express positive behavioural attitudes towards all creatures in general. Ideally, ISC influences people to maintain 'an expression in some behavioural attitudes' that are consistent with the Islamic 'standards of behaviour'; as agreed by some participants of this study. Hence, a policy maker among the participants in that light noted,

---

<sup>59</sup> Accessed @

[http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=769&Itemid=60#1](http://www.qtafsir.com/index.php?option=com_content&task=view&id=769&Itemid=60#1)

**‘The concept of Islamic spiritual culture tells about the culture that has been inculcated by Islam right from the beginning, and the appropriate behavioural patterns that has been established by Islam whether one relates to the immediate environment, or the outside world; he is expected to display some standard forms of behaviour.’ (PM3)**

From his own view point, a participant of the study whose occupational responsibility is policy implementation, observed,

**‘As for Muslims, Islamic spiritual culture is all about ‘what they do religiously’; ‘what they do culturally’; ‘what they do with neighbours’; ‘what they do with non-Muslims’; ‘what they do with Muslim neighbours’; and among many other activities.’ (PI3)**

From the foregoing accounts, ISC here means ‘an expression in good behavioural attitudes’ that Muslims show towards other Muslims and non-Muslims. There seems to be consensus that good behavioural attitudes remain significant parts of any culture that aims at achieving good ‘interaction among human beings’. This is well pronounced among the Muslim Ummah, especially the Prophet – Muhammad (SAW), the *Sahabah*, the *Tabi’in* and those who follow them immediately in good deeds.<sup>60</sup> Hence, a *Shari’ah* scholar among the participants opined that looking at ISC,

**‘[...] it may have an expression in some behavioural attitudes’ (SS3)**

That means the Muslim Ummah encourage the non-Muslims towards understanding and appreciating the Divine wisdom about ISC, and this is shown through noble exemplary behavioural attitudes they portray in their words and actions because Allah (SWT) encourages:

---

<sup>60</sup> Several verses of Holy Qur’an laud the good deeds (i.e. the good behavioural attitudes) of those identified as foremost in the Sight of Allah (See Surah *At-Taubah* Q9:100; among other verses).

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَلِذِكْرِ عَظَمَةِ لِحَقِّهِ وَجْهِهِ هُجَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمُتَّبِعِينَ (سورة لقان حل : ١٢٥)

Invite to the way of your Lord with wisdom and fair preaching and argue with them with that which is best. Truly, your Lord best knows who has strayed from His path, and He best knows those who are guided<sup>61</sup> (Q.16: 125).

In a nut shell, that simply indicates that ISC leads behavioural attitudes of man through understanding and applying the Islamic creeds for attainment of ultimate behavioural disposition, of which Nasr (1984) explains is to achieve ‘smooth social interaction with all’ creatures.

### c. Smooth Social Interaction with All

It would be right to say that ‘smooth social interaction with all’ human beings recourses to ‘an expression in some behavioural attitudes’ that reflects Islamic ‘standards of behaviour’. ‘Smooth social interaction with all’ means interacting with other creatures without creating unjustifiable barriers between you and them. ISC readily ensures that people adopt and consequently express positive moral attributes that are enshrined in, and fasten to obedience, submission, subordination, or docility to Allah (SWT). Two different participants of the study who are *Shari’ah* scholar and policy maker respectively in their various separate accounts agreed that ISC means ‘smooth social interaction with all’. The policy maker between them argued that,

**‘Islamic spiritual culture is an important determinant of the relationship between human beings that could be acceptable, and that will ensure peaceful coexistence among individuals and among societies in general.’  
(PM3)**

<sup>61</sup> Accessed @

[http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=2927&Itemid=71#1](http://www.qtafsir.com/index.php?option=com_content&task=view&id=2927&Itemid=71#1)

The second participant, who is a *Shari'ah* scholar, added that,

**‘it also involves communal living with other beings – the human, and the other beings.’ (SS4)**

In another view, the policy maker opined that,

**‘Those who do not even believe in God require Islamic spiritual culture for peaceful coexistence.’ (PM3)**

In that respect, ‘smooth social interaction with all’ creatures endear ‘being beneficial to all’. Relatively, ISC is a comprehensive culture that integrates all facets of good morals owing to the nature of Islam as Divine guidance to maintain what El-Bassiouny, Wilson, and Esmat (2017), Kelsay (1994), and Sachedina (2006) regard as ‘smooth social interaction with all’ human beings, irrespective of whether they are Muslims or not. Thus, presumed from the Hadith narrated by Abdullah bin ‘Amr:

A person asked Allah's (SWT) [messenger], "What (sort of) deeds in or (what qualities of) Islam are good?" He replied, "To feed (the poor) and greet those whom you know and those whom you don't know." (Bukhari, 256AH: 1/2, *hadith* no.11 & 27).

Inferentially, from the perceptions of the participants and the message intended in the above-cited Hadith, ISC means ‘smooth social interaction with all’ creatures; thereby for this purpose it endears ‘being beneficial to all’.

#### **d. Being Beneficial to All**

There is no best culture; as AlSayyad and Castells (2002) argue, except that which strives and thrives in ‘being beneficial to all’, and this is what ISC portends. ‘Being beneficial to all’ suggests a behavioural character that makes people ready and willing to assist/help other creatures – whether human or animal, irrespective of any affiliation,

relationship, or bond shared with them. It is unfortunate that poor moral attributes observed sometimes within some Muslim communities defy the tenacity repose in adherents of ISC. However, such immorality is usually a result of non-compliance with favourable ethics required for social interactions, which ISC tends to coordinate. From time long-established, ISC guarantees cordial relationship among humans following ‘smooth social interaction with all’ creatures; as captured from the understanding of a policy maker among the participants who commented that,

**‘It [has] also brought about being honest to each other; being trustworthy; avoiding any form of maltreatment to each other; avoiding wars; ensuring peace; and helping other fellow human beings in order that there is nothing like poverty-driven vices such as crime.’ (PM3)**

To shed light on the subtheme - ‘being beneficial to all’, a *Shari’ah* scholar among the participants expressed that,

**‘we mean to live and be beneficial to ourselves; to our family; and to the general environment, even the animals.’ (SS4)**

Suffice to say that ISC connotes ‘standards of behaviour’ that promotes ‘an expression in some behavioural attitudes’, which facilitates ‘smooth social interaction with all’ creatures. And these result to ‘being beneficial to all’; as it ensures ‘deterrence from selfish desires’. In consonance with Tibi (2005), Islam remains a hub for moral rejuvenation in the sense that its socio-cultural framework dictates good patterns of behaviour to ensure peace, orderliness, and tranquillity among humanity and the environment. Thus, the Almighty Allah (SWT) admonishes in Surah *An-Nisa* and Surah *Nur* that,

وَمَاذَا عَلَيْهِمْ لَوْ آتَاهُمُ بِلَالٍ وَلِيُؤْمِنُوا بِالْحَرِّ وَالْحَقُّ وَأَمَّا رَقٍّ هُمْ هَلَّا بِهِ وَرَأَى لَهَا : ٣٩)

And what loss have they if they had believed in Allah and in the Last Day, and they spend out of what Allah has given them for sustenance<sup>62</sup> (Q.4: 39).

وَالَّذِينَ أُوتُوا الْفَضْلَ مِنْكُمْ وَلَسَعَةً أَنْ يُتُوا أُولَىٰ لِقُوبَىٰ وَلَمْ يَلْنِ وَلَمْ يَجْرِي نَفْسِي سِيْلَ لَلِّ  
وَلِيَقْبُوا وَلِيَصْحُوا أَلْتَجْعَلُونَ أَنْ يَغْفِرَ لَكُمْ وَلَلَّ قُبُورٌ رَّجِيمٌ (سورة النور : ٢٢)

And let not those among you who are blessed with graces and wealth swear not to give to their kinsmen, the poor, and those who left their homes for Allah's cause. Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful<sup>63</sup> (Q.24: 22).

The two immediate foregoing verses have implications for the responses of both participants under this subsection, as these indicate that *defining ISC* concerns beneficial behaviour of people to others, and for which translates into ‘deterrence from selfish desires’.

#### e. **Deterrence from Selfish Desires**

Another epitome of ISC identified is ‘deterrence from selfish desires’. ‘Deterrence from selfish desires’ suggests an altruistic behavioural character that indicates that someone gives preference to others before and over himself/herself and making them feel happy and comfortable in the use of scarce resources, before making use of the same scarce resources for himself/herself. Hence, a person expresses moral ethics of ISC if he/she does deter himself/herself from being selfish. However, ‘deterrence from selfish

---

<sup>62</sup> Accessed @

[http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=665&Itemid=59](http://www.qtafsir.com/index.php?option=com_content&task=view&id=665&Itemid=59)

<sup>63</sup> Accessed @

[http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=2436&Itemid=79](http://www.qtafsir.com/index.php?option=com_content&task=view&id=2436&Itemid=79)

desires' is an act of *Sadaqa* (i.e. charity) as Abu Abu Musa Al-Ash'ari (RTA) narrated in *Sahih Al-Bukhari*:

The Prophet said, "On every Muslim there is enjoined (a compulsory) *Sadaqa* (alms)." They (the people) said, "If one has nothing?" He said, "He should work with his hands so that he may benefit himself and give in charity." They said, "If he cannot work or does not work?" He said, "Then he should help the oppressed unhappy person (by word or action or both)." They said, "If he does not do it?" He said, "Then he should enjoin what is good (or said what is reasonable)." They said, "If he does not do that." He said, "Then he should refrain from doing evil, for that will be considered for Him as a *Sadaqa* (charity). (Bukhari, 256AH: 8/73, *hadith* no.51).

In another instance, a *Shari'ah* scholar among the participants expressed that ISC concerns 'deterrence from selfish desires'; when he cautioned that,

**'deter yourself from the whims and caprices – from the desires - of the inner 'self', then you are going to be successful.'** (SS6)

Moreover, Abu Said Al-Khudri also narrated the need to deter one's self from selfish desires in the following Hadith:

The Prophet said, "Beware! Avoid sitting on the roads (ways)." The people said, "There is no way out of it as these are our sitting places where we have talks." The Prophet said, "If you must sit there, then observe the rights of the way." They asked, "What are the rights of the way?" He said, "They are the lowering of your gazes (on *Seeing* what is illegal to look at), refraining from harming people, returning greetings, advocating good and forbidding evil." (Bukhari, 256AH: 3/43, *hadith* no.645).

At this instance, Shomali (2017) argues that inferior or inadequate knowledge about Islam is a major cause of selfish desires in people. Within ISC, 'deterrence from selfish desires' in this study relates to argument of Khurana and Joshi (2017) that, "spirituality infers that even if individuals are by nature [conceited, egocentric, egoistic, self-



seeking, self-centred] and so on, they may still be inclined to [transfiguration] by attaining higher abilities which are spiritual in nature” (p.30). Incalculably, ISC evolves through paying attention to what Kaandhlawi (2015) considers as, ‘lifestyle of the *Sahabah* and *Tabi’in*’ who practically demonstrated ‘deterrence from selfish desires’.

#### f. Lifestyle of the *Sahabah* and *Tabi’in*

In this study, ISC would be a mirage if not contextualised within a historical perspective. In consequence, ‘lifestyle of the *Sahabah* and *Tabi’in*’ reflects those exemplary behaviour that conforms to Islamic norms and values – both in inward and outward temperament. The history of ISC is as old as the existence of man, yet Black (2011), Corbin (2014), and Nasr (2013c) believe that the veracity of its history fits more within the period of propagation and solidification of Islam itself. This period however, Kaandhlawi (2015) emphasizes, cuts across the era of ‘call to prophet-hood of the Prophet Muhammad (SAW)’, the *Sahabah* reigns, the *Tabi’in* period, and those that follow them immediately in good deeds. In fact, the ‘lifestyle of the *Sahabah* and *Tabi’in*’ is exemplary crucial for proper understanding of ISC as the Almighty Allah (SWT) extols their virtues in Surah *At-Taubah* of the Holy Qur’an:

وَالَّذِينَ آمَنُوا مِن لَّدُنْهُ وَأَتَتْهُمُ الْبُيُوتُ مِن بَيْنِ يَدَيْهِمْ وَكُلُوا وَشَرُّوا  
مِمَّا رَزَقَهُمُ اللَّهُ وَأَعَدَّ لَهُمْ جَزَاءً كَثِيرًا ۖ وَأَلْقَى اللَّهُ الْكُفْرَ كَالْعَنَاقِ الْكَاسِيَةِ  
)١٠٠(

And the foremost to embrace Islam of the Muhajirin and the Ansar and also those who followed them exactly (in faith). Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success<sup>64</sup> (Q.9: 100).

<sup>64</sup> Accessed @

[http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=1597&Itemid=64#1](http://www.qtafsir.com/index.php?option=com_content&task=view&id=1597&Itemid=64#1)

On that note, ISC grows by following exemplary ‘lifestyle of the *Sahabah* and *Tabi’in*’. To this degree, a *Shari’ah* scholar among the participants of the study emphasized a need for,

**‘extensive reading about the life style of the Sahabah, or Tabi’in, or other exemplary Islamic scholars like Imam Malik and others.’ (SS5)**

So far, it is certain that by following exemplary ‘lifestyle of the *Sahabah* and *Tabi’in*’ remains important for any ‘interaction among human beings’, as Elkahwagy (2017) illustrates,

I will put forward an example to illustrate the issue: [...] the closer we approach the era of the “Message” and the time of the Prophet, the better the period. That’s why Islamic History is divided into Sahabah’s (Companions) epoch, *Tabi’un* (Followers) and *Tabi’u Tabi’in* (Followers of the Followers). Hence, according to the hadith of Bukhari, the farther away we are from the age of revelation, the less good the epoch is. This vision of the world produced a specific approach when dealing with and interpreting the Qur’anic or Sunni text. The consensus of the Sahabah, or even the opinion of the individual Sahabi, becomes a source in the deduction of Sharia rulings. Simply put a specific view of Time that produces a specific approach that upholds the concept of the “righteous ancestor” (pp.3/6).

From the data presented previously, this is to recall that three central themes emerged to define the phenomenon – ISC, through coding of this study transcripts. That was done through Charmaz’s (2014) recommendations for literal, reflexive, and interpretive reading prior to emergent of those central themes that include: a) ‘knowledge about religion’; b) ‘obedience to Allah (SWT)’; and c) ‘interactions among human beings’. Moreover, the thirteen subthemes applied sequentially in the analysis also rendered substantial textual descriptions to the participants’ understanding of the central phenomenon as canvassed by Burnard, Gill, Stewart, Treasure, and Chadwick (2008).

Consequently, it is necessary also to present extant analyses on the characteristics of ISC as follows in the next section of this chapter before proceeding with definition of behavioural disposition.

### 5.3.2 Characteristics of Islamic Spiritual Culture

After some considerable attention given to the *definition of ISC*, now attention is on ascertaining the characteristics of ISC under this section. Three (3) central themes equally emerged for characteristics of ISC through fourteen subthemes after data reduction from available data sets; as suggested by Braun & Clarke (2006). The three (3) central themes are: i) 'Religiosity'; ii) 'Spirituality'; and, iii) 'Right Guidance'. Prior to presentation of analyses of the emergent central themes and sub-themes under this subchapter, fundamental arguments of a group of *Shari'ah* scholars among the participants are as thus:

**'Every religion has acts of spirituality embedded in it, because ultimately it is an act of service to Allah (SWT).'**  
(SS3)

For that reason, the *Shari'ah* scholar clarified that religiosity is,

**'[...] the first stage of spirituality which I regard as drawing near to Allah (SWT) and leaving the desires of this world and purifying the 'Self' towards persistent and continuous witnessing of Allah (SWT)'s Attributes.'**  
(SS3)

Nevertheless, the *Shari'ah* scholar cautioned that spirituality embedded in religion,

**'[...] decreases with acts of disobedience to Allah (SWT). Thus, each religious action has an element of spirituality in it.'** (SS3)

To conclude his argument about how spirituality fixes deeply into religions, the same *Shari'ah* scholar emphasized that,

**'The first step in doing that is religious activities, which is what the Prophet Muhammad (S.A.W) said, "*Wama taqabarra abdi ilayya bi sha'in ahuba Ilayya mimmaftaradtuhu alaihi*" (My slave does not seize to draw near Me with acts of supererogatory actions until I love him; that he becomes a beloved in My Sight).' (SS3)**

In the opinion of another *Shari'ah* scholar among the participants, he observed that,

**'As far as Islam is concerned, practice can be divided; into two – the spiritual practice, and the mundane practice (or worldly practice). Each in Islam is supposed to be guided by Islamic principles.'** (SS2)

Moreover, another *Shari'ah* scholar among the participants reiterated that Islamic principles should guide people in Islam. So, he remarked,

**'Of course, as I have said that as a Muslim it is not only the spiritual aspects of the *Deen* that is Islamic, Islam is a complete way of life that affects both the spiritual and the mundane aspects of the world. As Muslims, whatever you do, we believe that you will account to Allah (SWT) *Subahanahu wa Ta'ala* Who will reward you.'** (SS4)

However, to present analysis for characteristics of ISC, the following subsections cover analyses of the three (3) central themes and 14 subthemes. Additionally, some verses of the Holy Qur'an as well as several narratives in the Hadith prevail to put the opinions of participants in the context of the researcher's preconception. Characteristics of ISC emerged through themes and subthemes as presented as follows:

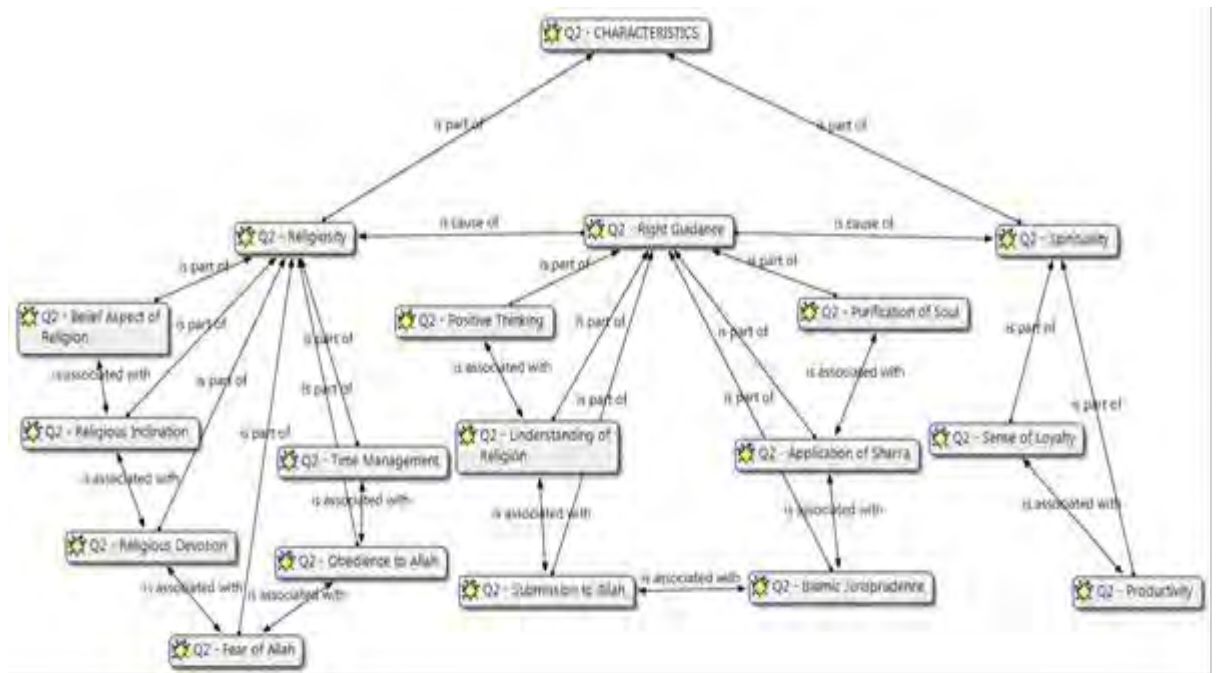


Figure 5.2

Diagram on emergent themes and subthemes for Characteristics of ISC.

Source: Atlas.ti (Version 7) software used for analysis of qualitative data, 2016 to 2018.

The above figure presents the three central themes and 14 subthemes that emerged through analysis for characteristics of ISC. This means that the figure directs subsequent analysis of subthemes under each central theme that appears sequential and complementary, and these are as follows:

Table 5.3

*Themes and Subthemes of Characteristics of Islamic Spiritual Culture*

Category	Themes	Subthemes
Characteristics of ISC	Religiosity	Belief aspect of religion
"	"	Religious inclination
"	"	Religious devotion
"	"	Fear of Allah
"	"	Obedience to Allah
"	"	Time management
"	Right guidance	Positive thinking
"	"	Understanding of religion
"	"	Submission to Allah
"	"	Islamic jurisprudence
"	"	Application of <i>Shari'ah</i>
"	"	Purification of soul
"	Spirituality	Sense of loyalty
"	"	Productivity

Source: Researcher's conceptualization, 2016-2017

The foregoing table gives the summary of findings for ISC characteristics. Thus, the 3 central themes have causal relationships; especially a central theme ‘right guidance’ is identified as the causal value for actualization of proper religiosity and spirituality. Below are the highlights of the findings:

#### **5.3.2.1 Religiosity (*Taqwaa* – تقوى)**

‘Religiosity’ (*Taqwaa* – تقوى) simply means the commitment to religious beliefs and practices, and it emerged as a central theme for characteristics of ISC as demonstrated with six (6) subthemes that surfaced from the data sets. The integrative and complementary subthemes appear in sequence to foster an understanding of the central theme – ‘Religiosity’. The subthemes of ‘Religiosity’ are: a) ‘Belief Aspect of Religion’; b) ‘Religious Inclination’; c) ‘Religious Devotion’; d) ‘Fear of Allah’ (SWT); e) ‘Obedience to Allah’ (SWT); and, f) ‘Time Management’. Hence, defect in possession of, or non-compliance to any among these subthemes – in part or whole – would have negative effect(s) for consequence of ‘religiosity’; as Bhatti (2016) observes. As earlier stated, that ‘religiosity’ in Islam tends to draw people closer to God – the Almighty Allah, to this Kamil, Sulaiman, Selladurai, and Khalid (2015) emphasize that the actualization of the closeness is certain only if people properly observe and adhere to the values that evolved as subthemes in this study. The analyses of the subthemes are as follows:

##### **a. Belief Aspect of Religion**

Generally, belief is the first aspect that distinguishes all religions; and in the event of putting a phenomenon ‘belief’ into proper perspective, the ‘belief aspect of religion’ is a pace setter in ISC. ‘Belief aspect of religion’ here means a conviction that people

have norm and values of their religion(s). In Islam however, the religion has five basic principles of faith as narrated by Ibn ‘Umar,

Allah's (SWT) Apostle said: Islam based on (the following) five (principles):

1. To testify that none has the right to be worshipped; but Allah (SWT) and Muhammad is Allah's (SWT) Apostle.
2. To offer the (compulsory congregational) prayers dutifully and perfectly.
3. To pay Zakat (i.e. obligatory charity).
4. To perform Hajj. (i.e. Pilgrimage to Mecca).
5. To observe fast during the month of Ramadan. (Bukhari, 256AH: 1/2, *hadith* no.7).

On that note, a policy maker among the study participants maintained that,

**‘Religiosity is a sociological concept, which refers to the dedicated practice of Islam as a religion.’ (PM3)**

Hence, the sociological concept in this essence, according to a policy implementer among the participant, would connote that,

**‘your life, conduct, relations with others, relationship with God, your relationship with your community, your relationship with other communities and other non-Muslim communities should be dictated by your religious conviction.’ (PI1)**

In such an instance, a policy maker among the participants argued,

**‘I think that you can agree with me that no religion teaches misconduct. It does not matter whether a Muslim or a Christian; religious values are taught by both Islam and Christianity!’ (PM4)**

Subsequently, a *Shari’ah* scholar among the participants concluded that in the context of public service delivery,

**‘many among the public servants are efficient because they hold the belief that they are responsible in the Sight of Allah (SWT), and to those who give them job to do.’  
(SS4)**

From those foregoing views, it is inferred that ‘belief aspect of religion’ characterizes ISC; and for anyone to express the culture of Islamic spirituality, Khraim (2010) notes that he/she displays pure and strong commitments towards all the belief principles/tenets of Islam. Abu Huraira also enunciated this in a narration of Hadith that:

The Prophet said, "Faith (Belief) consists of more than sixty branches (i.e. parts). And Haya (This term "Haya" covers a large number of concepts which are to be taken together; amongst them are self-respect, modesty, bashfulness, and scruple, etc.) is a part of faith." (Bukhari, 256AH: 1/2, *hadith* no.8).

In short, the proper understanding and sincere application of the ‘belief aspect of religion’ has a bearing on the ‘religious inclination’ of the observers. Kant, Silber and Greene (1960) argue that, “If morality finds in the holiness of its law an object of the greatest respect, then at the level of religion it presents the ultimate cause, which consummates those laws, as an object of adoration and thus appears in its majesty” (pp.5/153). Thus, sincerity of belief in Islam, which is attainable through carefully thought socialization of children by Muslim parents, readily and steadily guides the children who are potential true adherents towards sub-conscious and conscious firm practice of the religious precepts; and that Scourfield, Gilliat-Ray, Khan, and Otri (2017) argue, concurrently leads them away from all sorts or forms of religious prohibitions.



## b. Religious Inclination

‘Religious inclination’, in this study, would mean a strong feeling that makes a person to obey and practise those ‘belief aspects of religion’. Thus, ‘religious inclination’ becomes a notable feature of ISC, as Mojaddedi (2017) argues that Islamic beliefs centre on spiritual development that permeates religious ritual and mundane activities of man. This is because Islam encourages ‘religious inclination’, as noted by a *Shari’ah* scholar among the participants, who emphasized that in Islam,

**‘... the way of life is more of religious inclination in the setting; therefore, religiosity actually affects every aspect of the human life.’ (SS4)**

Hence, sincere efforts toward understanding and applying the ‘belief aspect of religion’ in every aspect of human life leads to ‘religious inclination’, so there is a need to strive to do that. In this instance, the Almighty Allah (SWT) gives assurance in *Surah Al-Ankabut* of the Holy Qur’an:

وَلْيَنَاجِ-هُدُوفَيْنِ الْوَيْحِ هُمُ الْوَيْحِ وَإِنْ كَلَّلَمَعَ لَمْ يُحْسِنِ) سورة النّجّوت : ٦٩)

As for those who strive hard for Us, We will surely guide them to Our paths. And verily, Allah is with the doers of good<sup>65</sup> (Q.29: 69).

Relatively, Ibn Abi Hatim indicated that ‘belief aspect of religion’ would result in ‘religious inclination’; and thus, stated that,

Abbas Al-Hamdani Abu Ahmad had explained the Ayah [Surah Ankabut - ٦٩ : سورة النّجّوت : “وَلْيَنَاجِ-هُدُوفَيْنِ الْوَيْحِ هُمُ الْوَيْحِ وَإِنْ كَلَّلَمَعَ لَمْ يُحْسِنِ” – “And those who strive in Our [cause],- We will certainly guide them to our Paths: For verily Allah (SWT) is with those who do right”]; to mean:

---

<sup>65</sup> Accessed @

[http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=2158&Itemid=85#1](http://www.qtafsir.com/index.php?option=com_content&task=view&id=2158&Itemid=85#1)

“Those who act upon what they know, Allah (SWT) will guide them to that which they do not know.”<sup>66</sup>

Reference to another narration of the Hadith by Abdullah Ibn ‘Amr, a person would get inclined to a religion after the Almighty Allah (SWT) Has made him/her to possess knowledge of the ‘belief aspect of religion’ till he/she dies. Ibn ‘Amr reported,

I heard the Prophet saying, “Allah (SWT) will not deprive you of knowledge after He has given it to you,” (Bukhari, 256AH: 9/92, *ḥadith* no.410).

Consequently, anyone who understands the ‘belief aspect of religion’ becomes inclined to religion. A policy maker among the study participants hypothesized in this direction that,

**‘In this sense, a religious person, to that extent, is to execute public function, and he should be a trustworthy public servant that would avoid any form of vices that could bring about disharmony in the society.’ (PM3)**

In short, this is to say that whatever one gets inclined to, he/she devotes extensive time to nurture it. This, Carter (1994) explains, it also applies to religion; when somebody is religiously inclined, the person advances with ‘religious devotion’ having appreciated the ‘belief aspect of religion’; and this is part of what ISC signifies.

### **c. Religious Devotion**

‘Religious devotion’ is focused commitment to understand, respect, and concurrently apply norms, values, rituals, and traditions of a faith or belief. It would be correct to agree that consistent ‘religious inclination’ endears ‘religious devotion’. In addition, Sheikh & Bhatti (2017) note, ‘religious devotion’ hangs on the practical outlook of

---

<sup>66</sup> Accessed @ [http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=2157&Itemid=85](http://www.qtafsir.com/index.php?option=com_content&task=view&id=2157&Itemid=85)

‘religious inclination’ as the attributes of a religion. Therefore, a policy maker among the study participants conceptualised ‘religious devotion’,

**‘... that is, you follow the principles, concepts, rules, and regulations of that religion properly, and beyond the mere prescription of the religion.’ (PM3)**

In this respect, according to a policy maker among the study participants, ISC connotes,

**‘... the individuals’ acts, commitment, and submission of the individual self to the rules and regulations as prescribed by the given religion.’ (PM3)**

Thus, a *Shari’ah* scholar among the participants emphasized that,

**‘... if indeed outward devotion is sincere one, and it is in conformity with the teachings of the Qur’an; the Prophet (SAW) said it should affect the behaviour.’ (SS3)**

Another *Shari’ah* scholar among the participants observed,

**‘Therefore, religious devotion really affects positively the behaviours or acts exhibited by people, in either the public life or the private life.’ (SS4)**

Thus, the Holy Quran provides guidance as illustrated from/in the following verses of

Surah *Al-Mu’minun* where Allah (SWT) says:

إِنَّ لِّئَيْنَ هُمْ مِنْ خَيْرِيَّةٍ بِهَمْ مَقْفُوقُونَ - وَلِئَيْنَ هُمْ بِعِلَّتِ بَهْمِيَّوْنُونَ - وَلِئَيْنَ هُمْ بِهَمْ مَقْفُوقُونَ  
يُسْرِكُونَ - وَلِئَيْنَ يَتُوبُونَ مَا عَنَّا قُلُوبُهُمْ وَجِدَّةً لَّنْ هُمْ لِي بِهَمْ رَجْعُونَ - أُولَئِكَ يَرْجِعُونَ قَبْلِي  
لِخَيْرَتِ وَهُمْ لَهَاسِيَقُونَ (سورة المؤمنون : ٥٧-٦١)

Verily, those who live in awe for fear of their Lord. And those who believe in the Ayat of their Lord. And those who join not anyone as partners with their Lord. And those who give that which they give with their hearts full of fear, because they are sure to return to their Lord. It is these who hasten in the good deeds, and they are foremost in them<sup>67</sup> (Q.23: 57-61).

---

<sup>67</sup> Accessed @

[http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=2471&Itemid=78#1](http://www.qtafsir.com/index.php?option=com_content&task=view&id=2471&Itemid=78#1)

Consecutively, sincere ‘religious devotion’ creates ‘fear of Allah’ (SWT) in heart of the devotee (i.e. whoever sincerely devotes to beliefs and practices of Islam would be filled with what Alawneh (1998) refers to as ‘fear of Allah’ (SWT)).

**d. Fear of Allah (SWT)**

‘Fear of Allah’ (SWT) encompasses several intrinsic and extrinsic positive moral/behavioural characterizations. It simply indicates a mixture of admiration, astonishment, respectfulness, surprise, and wonderment that creatures have towards the Almighty Allah Who can do anything that pleases Him about all creatures. To that effect, ‘fear of Allah’ (SWT) usually evolves as a reality from ‘religious devotion’, as the following verse of the Holy Qur’an (Surah *An-Nur*) is a pointer to that:

رَجَالٌ أَتَتْهُمُ فِيهِمْ جَرَّةٌ وَالْبَيْعُ عَنْ كُفْرٍ لَّهِ وَلِأَمٍّ لِّصَلَاةٍ وَيَتَاءٍ لِّزَكَوَاتٍ خُفُونِ يَوْمَ تُنْفَخُ السُّبُحَاتُ  
لِقُلُوبٍ وَالْأَصْرُ بِسُورَةِ النُّورِ : ٣٧)

Men whom neither trade nor business diverts from the remembrance of Allah nor from performing the Salah nor from giving the Zakah. They fear a Day when hearts and eyes will be overturned<sup>68</sup> (Q.24: 37).

Based on the above reality, a *Shari’ah* scholar among the participants for this study agreed that ‘religious devotion’ of public servants usually results in conscious ‘fear of Allah’ (SWT) in their hearts, and he (i.e. the participant) expressed that,

**‘Normally they give priority to fear of Allah (SWT) over the fear of their bosses or employers. I believe that religiosity affects the behaviour of civil servants – the way they do their work – to be efficient.’ (SS4)**

---

<sup>68</sup> Accessed @

[http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=2423&Itemid=79#1](http://www.qtafsir.com/index.php?option=com_content&task=view&id=2423&Itemid=79#1)

Moreover, for anyone to claim that he/she possesses or/and expresses ISC, his/her inward and outward behavioural disposition should portray attributes of *Muttaqin*<sup>69</sup> (مُتَّقِينَ). This means he/she is a believer who avoids committing sins, and he/she is steadfast in the obedience of Allah (SWT). Towards a proper definition of the Arabic word – *Muttaqin*, Ibn Abbas refers to *Muttaqun*<sup>70</sup> (مُتَّقُونَ) to mean: "Those who fear Allah's (SWT) punishment, which would result if they abandon the true guidance that they recognize and know. They also hope in Allah's (SWT) mercy by believing in what He revealed."<sup>71</sup>

It is certain that if someone is steadfast in 'religious devotion', he/she would have 'fear of Allah' (SWT). This was contained in a narration of At-Tirmidhi and Ibn Majah; that cited 'Atiyah As-Sa'di who reported the Messenger of Allah (SWT) as saying, "The servant will not acquire the status of the *Muttaqin* until he abandons what is harmless out of fear of falling into that which is harmful."<sup>72</sup> Therefore, there is likelihood that a person who sincerely fears Allah (SWT) (God) would be obedient to the Almighty Allah (SWT). There is no doubt about it as Tahir and Zubairi (2017) insist that a 'fear of Allah' (SWT) commands 'obedience to Allah' (SWT) in every human, and this could be understood from a parallelism expressed by the Almighty Allah (SWT) in Surah *Al-Hashr* of the Holy Qur'an where He cautions,

لَوْ أَن زَلْنَا مَذًا لَقُرْءَانَ عَلَىٰ جَلٍّ لَّرَيْتَهُ خَاشِعًا مُّصَدِّعًا مِّنْ عَجْرَةٍ لَّا وَتِكَ إِلَهًا إِلَّا هُوَ  
لِلنَّاسِ لَعَلَّ هُمْ يَتَّقُونَ (سورة الحشر : ٢١)

<sup>69</sup> The word '*Muttaqin*' in Arabic literarily means 'respectful', and it symbolizes singular pronoun.

<sup>70</sup> The literarily meaning of the Arabic word '*Muttaqun*' is a plural pronoun.

<sup>71</sup> Accessed @ [http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=453](http://www.qtafsir.com/index.php?option=com_content&task=view&id=453)

<sup>72</sup> Accessed @ [http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=2423&Itemid=79#1](http://www.qtafsir.com/index.php?option=com_content&task=view&id=2423&Itemid=79#1)

Had We sent down this Qur'an on a mountain, verily, thou wouldst have *Seen* it humble itself and cleave asunder for fear of Allah (SWT). Such are the similitudes which We propound to men, that they may reflect.<sup>73</sup> (Q.59: 21).

The observation of a participant of this study that 'religious devotion' results in conscious 'fear of Allah' (SWT) to the extent of efficient work-behaviour, can considerably fit into interpretations of the Holy Quran cited to put the participant's observation into proper perspective, and this indicates that 'fear of Allah' has strong implication for 'obedience to Allah'.

**e. Obedience to Allah (SWT)**

Obedience to the Almighty Allah (SWT) is focal point in ISC, because obedience to rules, regulations, laws, and constituted authority go a long way to making human beings rational and submissive to follow and carry out expected responsibilities required of them in that light. 'Obedience to Allah' would simply mean accepting and adhering to the instructions of Holy Qur'an and that of the holy Prophet Muhammad (SAW). Etymologically, Islam preaches total obedience to the Almighty Allah (SWT); and Islam is, in the words of Sheikh and Bhatti (2017), "an Arabic word that indirectly indicates submission, surrender and obedience. As a religion, Islam means complete submission and obedience to Allah (SWT)" (p.268).

Moreover, the submission usually graduates from a sincere 'fear of Allah' (SWT); after someone has devoted extensive parts of his/her life due to 'religious inclination' that

---

<sup>73</sup> Accessed @

[http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=1604&Itemid=115#1](http://www.qtafsir.com/index.php?option=com_content&task=view&id=1604&Itemid=115#1)

develops from good understanding of the ‘belief aspect of religion’. A *Shari’ah* scholar among the participants in this study explained that in Islam,

**‘... the principle of our belief is that *Al-Iman* (i.e. the strength of your belief) increases with acts of obedience to Allah (SWT), and it decreases with acts of disobedience to Allah (SWT) (*Al-Iman yazidu bitta’ah wa yanqusu bil ma’asiah.*’ (SS3)**

To corroborate the *Shari’ah* scholar on the position of Islam about ‘obedience to Allah’ (SWT), another participant in the study who is a policy maker emphasized that,

**‘The truth of the matter is that whenever you put the Islamic tenets in all your actions; you would be adequately satisfied and adequately rewarded here in this world and the hereafter’ (SS3)**

Therefore, a thorough understanding of ‘belief aspect of religion’, as observed in the foregoing arguments, shall make it easier for any adherent of Islam to incline and devote to the Islamic religion. That would inculcate into him/her a strong sense of ‘obedience of Allah’ (SWT), which Hatch, Alghafli, Marks, Rose, Rose, Hardy, and Lambert (2017) argue would in turn create a consciousness for ‘time management’.

#### **f. Time Management**

‘Time management’ means carrying out responsibilities at and for a specified period without deliberately holding back to perform those responsibilities. Accordingly, ‘time management’ remains considerable behavioural attribute for expressing and actualizing the context and desirability of ISC. This is because Islam itself consciously emphasizes ‘time management’ through the ‘fear of Allah’ (SWT). It is a well-known fact, and it is irrevocably Divinely designed that Islam endears ‘time management’ to ‘fear of Allah’ (SWT); going by the historical accounts of Islam, and Divine instructions

revealed through the spread and growth of Islam. Understandably, Al-Buraey (2005) points that 'time management' had played a prominent role for the success recorded during our Noble Prophet's – Muhammad (SAW) – *Hijrah* (migration) from Mecca to Medina, especially on the eve of his departure.<sup>74</sup>

In that regard, a *Shari'ah* scholar among the study participants in this study was assertive to observe that,

**'The Prophet (SAW) emphasized 'Time Management'; and all the pillars of Islam revolve around time management.'** (SS2)

Consequently, the general notion that 'time management' is critical for all religious rituals in Islam holds. Through *Iqomat Solat* (Five compulsory daily prayer), *Sawm* (Fasting during the Month of Ramadan), *Zakat* (Compulsory Alms giving), and *Hajj* (Pilgrimage to Mecca and medina), someone realises that time management is nurtured through 'fear of Allah' (SWT).

Furthermore, *Iqomat Solat* is for fixed periods on daily basis, such that people could effectively manage time to observing it; and this could be understood from the following verse of the Holy Qur'an when the Almighty Allah (SWT) recommends in Surah *An-Nisa*':

إِنَّ لِّلصَّلَاةِ أَكْلَنتَ عَلَى لِمُؤَيِّنَ لِّلْغَيْبِ مَقُوتاً هـ وَرَءَ الْغَيْبِ : ١٠٣ )

Verily, Salah is *kitabani* [compulsory] on the believers at fixed hours.<sup>75</sup> (Q.4: 103).

<sup>74</sup> In Qur'an 8 verse 30 the essence of time management conveys how the Holy Prophet (SAW) followed the Commandment of Allah to leave Makkah for Madinah before the unbelievers would attack him. Check the Quran Tafsir by Ibn Kathir for interpretations in this respect.

<sup>75</sup> This verse means: "The prayer has a fixed time, just as the case with Hajj." Similarly, it is reported from Mujahid, Salim bin 'Abdullah, 'Ali bin Al-Husayn, Muhammad bin 'Ali, Al-Hasan, Muqatil. As-Suddi and 'Atiyah Al-'Awfi. Accessed @ [http://www.qatafsir.com/index.php?option=com\\_content&task=view&id=611&Itemid=59](http://www.qatafsir.com/index.php?option=com_content&task=view&id=611&Itemid=59)



Again, *Sawm* (Fasting during the Month of Ramadan) also is to encourage time management because its observation hinges on proper planning of both material and time resources as contains in the Holy Qur'an - Surah *Al-Baqarah*:

لَيَّامًا مَّعْدُودَتٍ هَذِهِ آيَاتُ الْبَقَرَةِ : ١٨٤ )

Fast for a fixed number of days, (Q.2: 184)<sup>76</sup>.

In addition, *Haj* (Pilgrimage to Mecca and Medina) is equally a means to learn and appreciate management of time. Though observation of *Haj*, from the Qur'anic instructions, is only compulsory for those who have good health and enough fund to embark on it, yet those who are not capable to do so could learn and appreciate the 'time management' culture that repose in its both physical and spiritual ritual activities. Thus, the following verse of the Holy Qur'an (i.e. in Surah *Al-Baqarah*) shows that there is usually a specific period to observe of *Haj*, so, people need to plan and manage their time:

قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَلِحُجِّهِمْ وَأَنْوَاعٍ هَذِهِ آيَاتُ الْبَقَرَةِ : ١٨٩ )

Say: "These are signs to mark fixed periods of time for mankind and for the pilgrimage."<sup>77</sup> (Q.2: 189).

Virtually, A'la Maududi and Ahmad (1986) state that all religious activities in Islam gear towards moderation, which is to discourage or/and prevent excesses in human conducts; and thereby ensuring 'time management' always. Thereby, clear understanding and good practice of all religious rites as Divinely prescribed would make individuals to appreciate, embrace, and ensure that 'time management' remains a modal behavioural attribute of ISC.

---

<sup>76</sup> Accessed @ [http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=259#1](http://www.qtafsir.com/index.php?option=com_content&task=view&id=259#1)

<sup>77</sup> Accessed @ [http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=238#1](http://www.qtafsir.com/index.php?option=com_content&task=view&id=238#1)

On this note, religiosity as part of the three (3) characteristics of ISC portends a great deal for improvement of moral, social, and behavioural patterns of people, if they avoid manipulation, misunderstanding, and misapplication of *Maqasid Al-Shari'ah* that Abou-Youssef, Kortam, Abou-Aish and El-Bassiouny (2011) say are philosophies for right guidance.

#### **5.3.2.2 Right Guidance (*al-tawjih al-sahih* – التوجيه الصحيح)**

In any matter of religion or mundane activities, El-Bassiouny, Wilson, and Esmat (2017) argue, there is need for proper guidance; whether you want to worship, or you want to undertake any worldly assignment, you need guidance to succeed. Especially when it comes to religious affairs or practice, Kelsay (1994) cautions that there is likelihood that you could derail from the set standards of religion if you do not follow the same. From another perspective, Farahat (2019) argues Divine nature of religion of Islam makes it easier for people to understand and practise it. 'Right guidance' in this vein, means Divine directions that lead human beings to achieve both worldly and spiritual gains.

The Almighty Allah (SWT) does not abandon humanity without giving/sending them guidance in the forms of Divine Book (most especially, the Holy Qur'an) and the exemplary words and actions of the Noble Prophet Muhammad (SAW) which Sachedina (2006) notes that include the Hadith and the Sunnah. If Allah (SWT) Wills, someone would be easily guided with those Divine instruments; and in contrast, Elkahwagy (2017) warns that someone might also go astray due to his/her choice out of free-will permitted by Allah (SWT). In relation to this, the Almighty Allah (SWT) clarifies in Surah *Al-A'raf* of the Holy Qur'an that,

فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُم اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِن دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ  
مُتَّبَدُونَ بَيْنَ يَدَيْهِ عَرَفَ : ٣٠ )

A group He has guided, and a group deserved to be in error; (because) surely, they took the Shayatin as supporters instead of Allah, and think that they are guided.<sup>78</sup> (Q.7: 30).

Hence, various categories of participants in this study identified ISC to be characterized as ‘right guidance’ from the Almighty Allah (SWT) - the Creator of heavens and earth. In essence, ‘right guidance’ as a central theme emerged through six (6) subthemes; and these include: a) ‘Positive Thinking’; b) ‘Understanding of Religion’; c) ‘Submission to Allah’ (SWT); d) ‘Islamic Jurisprudence’; e) ‘Application of *Shari’ah*’; and, f) ‘Purification of Soul’. Like interactions among the subthemes of ‘religiosity’, the subthemes for ‘right guidance’ are also integrative, complementary, and sequential to foster its understanding as presented as follow:

#### a. Positive Thinking

To achieve proper guidance in human endeavours, there should be ‘positive thinking’ about what Sachedina (2006) calls costs and effects of actions and inactions of human beings. ‘Positive thinking’ signifies cognitive reasoning that usually considers repercussions of actions or/and inactions before finally settling to take a position that suits the Commands of Allah. Forthwith, ‘positive thinking’ is consequential for actualization of ‘religiosity’ in the realms of ISC. In this respect, a *Shari’ah* scholar who participated in this study denoted ‘positive thinking’ as,

**‘*Tarbya Ruhhiyya* [which] means how to have a clean mind – to have a clear thinking – to think positively and not negatively towards everybody; towards Allah (SWT); and even towards yourself. The best way is to**

<sup>78</sup> Accessed @

[http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=1353&Itemid=62#1](http://www.qtafsir.com/index.php?option=com_content&task=view&id=1353&Itemid=62#1)

**teach people to think positively, and not negatively to themselves, to others; and to put people first before themselves.’ (SS5)**

Furthermore, another participant who is a policy implementer, in his view about ‘positive thinking’ elaborated that,

**‘If you look at Islam as a holistic way of life with separate compartments, you may come to look at spiritual part of it as a section or a segment of Islam itself. Moreover, that culture [i.e. spiritual culture] would only develop if the concept of religion is also well developed, because if the whole is not developed properly; a section also cannot develop well.’ (PI4)**

The various foregoing opinions of the participants indicate that ‘positive thinking’ orchestrates ‘right guidance’ through ‘understanding of religion’; and this means that ISC endears anyone who correctly practises it, as Mohd (2017) indicates that this should be with the right frame of mind to carefully think about and sincerely appreciate religion. Thereby, Sheikh and Shatti (2017) explain that such person would practise religion the way it is prescribed; and he/she would refrain from the prohibitions sets by religion if he/she consistently adheres strictly to the dictates of Islam through ‘understanding of religion’.

#### **b. Understanding of Religion**

It is correct to believe that ‘positive thinking’ aids proper ‘understanding of religion’, because Snyder, Sigmon, and Feldman (2002) express, “Pargament defined religion as a human search for significance that is related to the sacred” (p.235). ‘Understanding of religion’, however, means correct knowledge about the true thrust of any faith as implies. Hence, Al-Ghazālī (488A.H/1095), just like Ibn Khaldun (d.784/1382), argued that; “it was only the learned that were rightly guided, and who could also guide

others” (Moosa, 2005, p.8). At other time, Al-Ghazālī opines that, “only prophetic knowledge [<sup>79</sup>] can illuminate the path to true emancipation” (Moosa, 2005, p.10). That argument relates to an opinion of a policy maker in this study, when he maintained that,

**‘Understanding is the most important thing! People understand, or interpret religion in different perspectives, but once you understand what religion is, and what it requires you to do, certainly the effects will give you positive result.’ (PM1)**

Thus, ISC plays prominent roles through Divine sources like the Holy Qur’an and the Sunnah of Holy Prophet Muhammad (SAW); in guiding whosoever that sincerely appreciates and consistently applies it to communicate with Allah (SWT) and relate with humanity and other creatures. For this reason, a *Shari’ah* scholar in this study explained,

**‘For the fact that you are doing this in fulfilment; and in conformity to His Commands out of love of Him that Seeing that you are doing what you are supposed to do - true meaning or purpose of your creation which [in essence] is being human; that is a spiritual dimension. All religious acts have spiritual dimensions. To this effect as you relate it to behavioural patterns; it is something that is subjective. You can find somebody who is excellent in his religion, but when it comes to his behaviour, you find him wanton. Whether some elements of lack of sincerity, or lack of conformity to the true teachings of the religious acts are making them not to have the desired effects on him/her, but religious acts are supposed to protect that person; are supposed to affect his behaviour.’ (SS3)**

Notwithstanding, a policy implementer in this study supported the position of the foregoing *Shari’ah* scholar; when he argued that,

---

<sup>79</sup> There is no doubt about knowledge bestowed on Prophet Muhammad (SAW). The Almighty Allah extensively relates this in Surah *Najm* –Q53: 1-62. So, the sayings and deeds of the Holy Prophet Muhammad bring about better understanding of religion, which subsequently guarantees a ‘submission of oneself to the Almighty Allah’.

**‘Spiritual dimension of that is the relationship between man and God. How you worship God; how you conceive God; how you conceive of the supernatural; how you believe about the influence of the supernatural on you; issues of predestination; convincing yourself that your destiny is in the Hand of God Almighty; [and] accepting faith, is what I regard as being spiritual.’ (PI2)**

Again, the policy implementer expressed further that,

**‘... your relationship with other communities and other non-Muslim communities should be dictated by your religious conviction. As a Muslim whatever you do you will be judged accordingly – there is reward and punishment – and that you have to understand that life is enriched by spirituality.’ (PI2)**

In that respect, Uygur, Spence, Simpson, & Karakas (2017) argued that a better ‘understanding of religion’ has wider implications for smooth management of human affairs, especially in human resource management. Consequentially, people begin to move closer to ‘submission to Allah’ (SWT) with proper ‘understanding of religion’ after been engaged in it and had had conviction from ‘positive thinking’ about Islam. ISC, for that purpose, is an indispensable avenue to make people have better understanding, and to practise Islam the way it is, especially what Scourfield, Gilliat-Ray, Khan, and Otri (2013) regard as the inherent Tenets prescribe as behavioural ethics for social interactions.

**c. Submission to Allah (SWT)**

Correct spirit and commitment to follow stipulated Laws of Allah symbolizes occurrence of ‘submission to Allah’ (SWT). In this manner, ‘positive thinking’ aids proper ‘understanding of religion’, which itself associates with ‘fear of Allah’ (SWT). Consequently, good ‘understanding of religion’ plays crucial roles towards submission

to the Will of Allah (SWT). Again, ‘submission to Allah’ (SWT) remains central to the Islamic Creeds, and it is a delicate aspect of *Pillars of Faith*, which Ghobash (2017) believes plays prominent role for growth and survival of the Muslim Ummah. In this respect, ‘submission to Allah’ (SWT) associates with ‘right guidance’ as the Almighty Allah (SWT) puts it in Surah *Al-An’am* of the Holy Qur’an:

قُلْ لِّدَعْوَا مِنْ دُونِ اللَّهِ مَا الْيَافَعُ وَالْيَافَعُ نَا وَنُرْدُ عَلَى أَعْيُنِ لِبَعْدِ إِذْ هَدَا لَكَ لَدَى رَبِّكَ هُوَ الَّذِي هَدَى  
(سورة النعام الرض حيران له هس حبي دعونه لى ل هدى فتن اقل ان هدى لى هو ل هدى وأمن النبى لم رب  
لعلين وأن لى موا لملوة ولىقوه وهو لدى لى متخرون : ٧٢-٧١)

Say: "Shall we invoke others besides Allah (false deities), that can do us neither good nor harm, and shall we turn on our heels after Allah has guided us -- Like one whom the *Shayatin*<sup>80</sup> (devils) have made to go astray, confused (wandering) through the land, his companions calling him to guidance (saying): 'Come to us.'" Say: "Verily, Allah's guidance is the only guidance, and we have been commanded to submit (ourselves) to the Lord of all that exists. And to perform the Salah, and have *Taqwa*<sup>81</sup> of Him, and it is He to Whom you shall be gathered (Q.6: 71-72).

It is however necessary to note that ‘submission to Allah’ (SWT) is vital for performance of all forms of *Ibadat*, as a *Shari’ah* scholar among this study participants rhetorically inquired and subsequently gave an insight;

**‘Ibadat – service to Allah (SWT)? Service to Allah (SWT) is “Following His Commands and lowering and submitting yourself in humility out of love of Allah (SWT)”.’ (SS3)**

Thus, ISC indicates ‘submission to Allah’ (SWT) in all forms of *Ibadat*, and the proper/correct adaptation/application of this, especially in the new world of pervasive corruption and sins, and ISC Abdal-Haqq (2002) and Hasan (1994) argue requires

<sup>80</sup> Italic inserted to the original text to emphasize the Arabic text to retain the contextual meaning.

<sup>81</sup> *Ibid.*

correct conception, conceptualisation, and placement of ‘Islamic jurisprudence’. The Muslim Ummah, according to Kamali (2003) in this respect, is expected “to administer justice and to take all necessary measures in the interest of good government” as sign for understanding Islam as a proof for ‘submission to Allah’ (SWT) (p.17). In actual sense of ISC, a sincere submission to the Almighty Allah (SWT) requires Muslims to conduct their affairs within the limits set by ‘Islamic jurisprudence’, which usually as Nasr (2013a) notes, had been the practices during the times of the noble Prophet Muhammad (SAW), the *Sahabah*, the *Tabi’in*, and those who follow them in good deeds. This is because “the reach of Islamic jurisprudence is very vast and is not only legal but also moral. There is hardly, in the view of Hidayatullah in Weeramantry (1988), any aspect of man’s life, whether in its individual or in its corporate existence, which it does not touch” (p.xi).

#### **d. Islamic Jurisprudence**

‘Islamic jurisprudence’ is collection of philosophies and laws that guide behaviour of people, especially Muslims, and in addition to non-Muslims that care to be guided by such Divine Laws. Further to ‘right guidance’ nature of ISC, ‘submission to Allah’ (SWT) becomes intrinsically associated with clear conception, conceptualisation, and placement of ‘Islamic jurisprudence’ as inferred from the words of Allah (SWT) in Surah *Al-Baqarah* and Surah *Al-A’raf*:

لَقَدْ مَنَّ اللَّهُ عَلَى الَّذِينَ هَدَىٰ لَهُ الْكِتَابَ أَنْ يَتْلُوهُ هُوَ أَوْ وَلِيُّهُ وَجُودَ بِهِ وَمَنِ الْغُرْبَ فَأُولَٰئِكَ هُمُ الْخَيْرُونَ  
(سورة البقرة : ١٢١)

Those to whom we gave the Book recite it as it should be recited (*Yatlunahu Haqqa Tilawatih*)<sup>82</sup> they are the ones

<sup>82</sup> Italic inserted to the original text to emphasize the Arabic text to retain the contextual meaning.



who believe therein. And whoso disbelieve in it, those are they who are the losers (Q.2: 121)<sup>83</sup>

فَعَرَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَثَرُوا لِلنَّاسِ أَخْذُونَ عَرْضَ هَذَا النَّاسِ وَيَقُولُونَ سَيُفْرَلْنَا وَإِنِّي نَكْرَهُمْ عَرْضَ ثَلَاثَةٍ  
يَأْخُذُوهُ لَمْ يَخُذْ عَلَيْهِمْ هَيْثَ أَقْبَلُوا لَقَدْ عَلِمُوا عَلَى كَلِّهِمْ إِلَى لَحَقِّ وَدَسُّوا فِيهِ وَلَدَارُ الْآخِرَةِ سَيُفْرَلْنَا  
يَقُولُونَ فَلَا تَحْزَنُوا هَؤُلَاءِ : ١٦٩ )

Then after them succeeded an (evil) generation, which inherited the Book, but they chose (for themselves) the goods of this low life saying: "(Everything) will be forgiven to us." And if (again) the offer of the like (evil pleasures of this world) came their way, they would (again) seize them (would commit those sins). Was not the covenant of the Book taken from them that they would not say about Allah anything but the truth. And they have studied what is in it (the Book). And the home in the Hereafter is better for those who have *Taqwa*<sup>84</sup>. Do not you then understand? (Q.7: 169)<sup>85</sup>.

To recount his understanding of 'Islamic jurisprudence' experience in relation to ISC, a *Shari'ah* scholar in this study observed that,

**'The traditional rulers of those days were grounded in Islamic jurisprudence, and as such their administrative mechanisms were greatly embedded in Islamic Laws; owing to the tenets of Islam which are often grounded in the Holy Qur'an, the Hadith, and the Sunnah of the Holy Prophet – Muhammad (S.A.W).' (SS1)**

In summary, the above statements infer that the attribute of 'submission to Allah' (SWT) in ISC intrinsically relate to 'Islamic jurisprudence' and does facilitates 'application of *Shari'ah*' by Muslims. Codd (1999) observes that proper study and comprehension of Holy Qur'an guarantees sincere explication and 'application of

<sup>83</sup> Italic inserted to the original text to emphasize the Arabic text to retain the contextual meaning.

<sup>84</sup> *Ibid.*

<sup>85</sup> Accessed @  
[http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=1041&Itemid=62#1](http://www.qtafsir.com/index.php?option=com_content&task=view&id=1041&Itemid=62#1)

*Shari'ah*'; for which ISC stands to achieve. Though, Baderin (2001, 2007, 2013) argues at various times that 'Islamic jurisprudence' is in favour of ISC where 'application of *Shari'ah*' promotes human rights and assurance of good governance, and it further ensures provision of needed social services and security for socio-political economic advancement – irrespective of the society where 'application of *Shari'ah*' takes place.

**e. Application of *Shari'ah***

'Application of *Shari'ah*' simply means adherence to correct, fair, and sincere administration of 'Islamic jurisprudence'; to ensure what Kamali (2003) calls behavioural and social stability among Muslims, and between Muslims and non-Muslims. Thus, this requires that behaviour of people should espouse moral ethics as prescribed by the Holy Qur'an and the exemplary words and deeds of the noble Prophet Muhammad (SAW). In this regard, the only socio-cultural fabric that guarantees peaceful and selfless interactions/relations is ISC that Eltantawi (2017) emphasizes it interlinks 'Islamic jurisprudence' to 'application of *Shari'ah*'; as Islamic culture steadily drives 'positive thinking' towards 'understanding of religion' and making 'submission to Allah' (SWT) possible through undiluted 'Islamic jurisprudence' for 'application of *Shari'ah*'.

Further to his conviction under discussions on 'Islamic jurisprudence', a *Shari'ah* scholar in this study maintained that before incursion of the Muslim society of Northern Nigeria by the British imperialists,

**'administration of public affairs was strictly based on the application of *Shari'a*.' (SS1)**

Moreover, the *Shari'ah* scholar added that as at then,

**‘Islam was working in them, but of recent the public servants, or managers as the case may be, no longer adhere to the teachings of Islam because of materialism, and the influence of bad close people around them.’ (SS1)**

That suggests that in the present time public servants/managers hardly give importance to ‘application of *Shari’ah*’, despite that the Almighty Allah (SWT) cautions in Surah *Al-Baqarah* and Surah *An-Nisa*’ of the Holy Qur’an:

إِنَّ لِّفَيْنَ يَكْتُمُونَ مَا أُنْزِلَ لَهُ مِنْ الْكِتَابِ وَيَسْتَرْوْنَ بِثَمَنٍ أَقَلِّهَالِ أُولَئِكَ مَأْيَ الْكُلُونِ فَيَبْطُونَ بِهِمْ إِلَى  
النَّارِ وَالْعَذَابُ لَهُمْ وَلِيَوْمِ الْقِيَامَةِ وَالَّذِينَ هُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ هُورَةُ لِقَرَّة : ١٧٤ )

Verily, those who conceal what Allah has sent down of the Book and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire. Allah will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment (Q.2: 174)<sup>86</sup>.

إِلَّا لِّفَيْنَ تَتَّبِعُوا وَهَلْ حَوْوَ وَاعْتَصِمُوا بِحَبْلِ اللَّهِ وَأَخْصُوا مِنْ دَمَلٍ لِّفَاؤْلَئِكَ مَعَ لَمْؤِهَيْنَ وَسَوْفِي وَت  
لِلْ لَمْؤِهَيْنَ أَجْرًا عَظِيمًا هُورَةُ لِقَرَّة : ١٤٦ )

Except those who repent, do righteous good deeds, depend on Allah, and purify their religion for Allah, then they will be with the believers. And Allah will grant the believers a great reward (Q.4: 146)<sup>87</sup>.

In consideration of the above, an axiological view on ISC is that ‘application of *Shari’ah*’ is associated with ‘purification of soul’, because both are relational extrinsic values that aid observant of ISC to appreciate and desire ‘fear of Allah’ (SWT). Thereby, ‘purification of soul’ becomes adorable element of ISC that a true believer strives hard to get, so that all his/her religious rites/rituals attract Allah’s (SWT) Mercy! (Zarabozo, 2002).

<sup>86</sup> Accessed @ [http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=267#1](http://www.qtafsir.com/index.php?option=com_content&task=view&id=267#1)

<sup>87</sup> Accessed @ [http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=592&Itemid=59](http://www.qtafsir.com/index.php?option=com_content&task=view&id=592&Itemid=59)

#### f. Purification of Soul

‘Purification of soul’ means to behave in all good manners that make someone’s mind be at peace with himself/herself, and to be at peace with others, while other people’s minds are also at peace with such person. In this instance, Kamali (2008) opines that ‘application of *Shari’ah*’ would mean what Shinkafi, Ali, and Choudhury (2017) consider as a “strict submission towards Allah (SWT)’s instructions, forbidding, guidance and the principles that have addressed mankind on matters that relates to his behaviour in this world and the salvation in the next” (p.3). Thus, proper ‘application of *Shari’ah*’ with good intention – where ‘positive thinking’ drives an understanding of ‘Islamic jurisprudence’ – guarantees ‘submission to Allah’ (SWT) that which in turn leads to ‘purification of soul’. For this purpose, the Almighty Allah (SWT) warns in Surah *An-Nur* of the Holy Qur’an:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ  
وَالْمُنكَرِ وَالْفَضْلُ لِلَّهِ عَزَّ وَجَلَّ مَا زَكَاةً مِنْكُمْ مِنْ أَحَدٍ بِدَلٍّ وَلَكِنَّ لِلَّيْزَكِيَّ مِنْ عِشَاءٍ وَلِلَّ  
سَيِّئِ عَمَلِهِمْ نَصِيبٌ مِمَّا كَسَبُوا: ٢١

O you who believe! Follow not the *Khutuwa*<sup>88</sup> of *Shaytan*. And whosoever follows the footsteps of *Shaytan*<sup>89</sup>, then, verily, he commands *Al-Fahsha*<sup>90</sup> and the evil deeds. And had it not been for the grace of Allah and His mercy on you, not one of you would ever have been pure from sins. But Allah purifies whom He wills, and Allah is All-Hearer, All-Knower. (Q.24: 21)<sup>91</sup>.

<sup>88</sup> Italic inserted to the original text to emphasize the Arabic text in order to retain the contextual meaning.

<sup>89</sup> *Ibid.*

<sup>90</sup> *Ibid.*

<sup>91</sup> Accessed @ [http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=2437&Itemid=79#1](http://www.qtafsir.com/index.php?option=com_content&task=view&id=2437&Itemid=79#1)

From that warning, one realizes the nature of ISC to facilitate ‘application of *Shari’ah*’; where ‘purification of soul’ becomes a consequential grand and deliberate condition to link one’s religiosity to spirituality. This means that both religiosity and spirituality are intertwined and interrelated; and ‘purification of soul’ is not just a pedestrian link, but also an essential propellant of religiosity to reach or/and attain spirituality. A *Shari’ah* scholar among the participants of the study observed that,

**‘all aspects of spirituality are aspects of religion in Islam, because [of] the purification of the spirit’ (SS3)**

Furthermore, Emblen (1992) observes “that spirituality is currently the broader term and may subsume aspects of religion” (p.41). Notwithstanding, Sheridan, Bullis, Adcock, Berlin, and Miller (1992) agree that both religiosity and spirituality are important for achieving effective social, economic and political administration in the society; but this depends on proper guidance that endears religiosity through ‘purification of soul’ (*tazkiyat al-nafs*) that centres around clear cognition of Islamic spirituality for ISC (Picken, 2011).

#### **5.3.2.3 Spirituality (*Ruhania* – روحانية)**

‘Spirituality’ simply means to have excellence behaviour that reveals a belief in, and adherence to the ‘Will’ of Allah (SWT) in matters of religion and mundane matters. From Islamic cultural perspective, ‘spirituality’ emphatically indicates a total and sincere adherence to the tenets of Islam; where ‘right guidance’ properly mediates both ritual and mundane activities/actions required for correct ‘religiosity’ to effect ‘spirituality’. Another basis for ‘spirituality’ to be a fundamental component of ISC is what Schnitker and Emmons (2007) describe as the desirable quest to instil patience in humanity. This clear and emphatic pre-condition makes people hope and believe in

recompense from Almighty Allah (SWT); for the sacrifice, they make – in terms of either avoiding sins, or having sincere belief that all trials would vanish only with the intervention of the Almighty Allah (SWT) Alone.<sup>92</sup> The Almighty Allah (SWT) therefore emphasizes the pre-conditions in the following verses (Surah *Al-Baqarah*, Surah *Al-Qasas*, and Surah *Fussilat*) of the Holy Qur'an:

وَلْيَسْتَعِذَّ الْوَلِيُّ وَالصُّلُوْةَ وَلِلَّيْلِ إِلَّ عَلَى لَخْشَعَيْنَ - لَّيْنِي ظُنُّونَ لَّ هُمْ مُبْقُوا بِهَمْ  
وَلَّ هُمْ لِيَّهَ رَجْعُونَ (سورة لقرة : ٤٥)

And Seek help in patience and As-Salat (the prayer) and truly, it is extremely heavy and hard except for Al-Khashi'in. (They are those) who are certain that they are going to meet their Lord, and that unto Him they are going to return.<sup>93</sup> (Q.2: 45).

قَالَ لَّيْنِ أُتُوا لَظْمَ هَيْلِكَ مَتَوَابُ لِّلْ خَيْرِ لَمَنْ عَامَنَ وَعَمِلَ صَالِحًا وَالْيَقْلَ آدَا إِلَّ لَصِبِرُونَ  
(سورة قى ص ص : ٨٠)

But those who had been given knowledge said: "Woe to you! The reward of Allah is better for those who believe and do righteous deeds, and this none shall attain except the patient."<sup>94</sup> (Q.28: 80).

وَالْتَسْتَوِي لِحَبْلَةٍ وَالْهَوِيَّةُ فَغَبِلَتِي هِيَ أَجْنَفُ إِذَا لَذِيْبِيْنِكَ وَيِيْنُهُ عَدَاوَةٌ كَلَّهَ وَلِيَّ حَيْمٍ  
- وَمَا يَلْقَا آدَا إِلَّ لَّيْنِ صَبِرُوا وَمَا يَلْقَا آدَا إِلَّ ذُوْ حِظِّ عَظِيْمٍ (سورة هصرلت : ٣٤-٣٥)

<sup>92</sup> In that respect, 'Spirituality' grows in a culture of, "The Support that comes with Patience and Prayer". Retrieved on 22/2/2017 from [http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=388](http://www.qtafsir.com/index.php?option=com_content&task=view&id=388)

<sup>93</sup> Accessed @ [http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=389#1](http://www.qtafsir.com/index.php?option=com_content&task=view&id=389#1)

<sup>94</sup> Accessed @ [http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=2189&Itemid=84#1](http://www.qtafsir.com/index.php?option=com_content&task=view&id=2189&Itemid=84#1)

The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better, then verily he, between whom and you there was enmity, (will become) as though he was a close friend. But none is granted it except those who are patient -- and none is granted it except the owner of the great portion in this world.<sup>95</sup> (Q.41: 34-35).

In this central theme (i.e., ‘spirituality’), two (2) subthemes emerged through three (3) quotations from the data set in interview transcripts of this study. Moreover, the subthemes in this respect, according to Charmaz (2014) are also integrative to give meaning to the central theme, as below:

**a. Sense of Loyalty**

A ‘sense of loyalty’ would mean a behavioural commitment to upholding truth and rejecting falsehood about any given factual and correct instructions. Therefore, sincere and total adherence to the tenets of Islam illuminates a ‘sense of loyalty’ within a person’s ‘spirituality’; thereby Woodward (2001) insists that this will intensify the person’s ability to resist or desist from committing sin/crime. More so, a ‘sense of loyalty’ manifests through what Dehler and Welsh (1994) tag as prism of good behavioural conducts of someone who truly attains ‘spirituality’. Such noble characters of the Prophet Muhammad (SAW) are best to describe the highest level of ‘spirituality’, which themselves are confirmation to his ‘sense of loyalty’ to his prophet-hood, and obedience to the teachings of the Holy Qur’an and his Creator – the Almighty Allah (SWT) Who sent him to humanity.<sup>96</sup>

---

<sup>95</sup> Accessed @

[http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=2123&Itemid=97#1](http://www.qtafsir.com/index.php?option=com_content&task=view&id=2123&Itemid=97#1)

<sup>96</sup> See Surah *Nisa'* Q4, Verse 170 – “O Mankind! The Messenger hath come to you in truth from Allah: believe in him: It is best for you. But if ye reject Faith, to Allah belong all things in the heavens and on earth: And Allah is All-knowing, All-wise.” You may check the Quran Tafsir by Ibn Kathir for further interpretations.

Although, ‘sense of loyalty’ could be given different connotations, but the best meaning of this idea signifies consistent positive behavioural values that steadily demonstrates a person’s obedience to discharge some responsibilities without any forms of compulsion or intimidation, and this postulation is consistent with the conclusion of Parekh (2006). This aspect of ‘Cognitive Component of Attitude’<sup>97</sup> means that a person is loyal, he/she voluntarily and enthusiastically carries out assigned tasks or at least he/she fulfils any responsibility on a selfless basis, without thinking of any material gains or loss that could come out of it. Unfortunately, Dehler and Welsh (1994) observe that act of selflessness, altruism, commitment, and dedication is fast fading away from both the private and the public life. Hence, the behavioural direction and performance of public service managers now a day suffer from what Chengappa (2001) calls moral decadence. Nevertheless, a *Shari’ah* scholar who participated in this study observed that,

**‘public office-holders or public managers in those days truly administered the affairs of the public with all sense of loyalty, humanism, and sincerity.’ (SS1)**

That shows that there is a need to reinvigorate this behavioural pattern. Thus, the ‘sense of loyalty’ behavioural attribute of ISC remains crucial to facilitate ‘productivity’ in all ramifications according to Dent, Higgins, and Wharff (2005). On that account, Nagata (1997) concludes that ‘sense of loyalty’ that is inclined to obedience of Islamic Tenets results in sustainable ‘productivity’.

---

<sup>97</sup> ‘Cognitive Component of Attitude’ evolves mostly from beliefs and thoughts of individuals, which usually driven by a strong conviction in Religion; and expectation is that ‘Sense of Loyalty’ would symbolize reactions of individuals based on the understanding of religion/faith. - Retrieved on 24/2/2017 from <http://study.com/academy/lesson/the-abc-model-of-attitudes-affect-behavior-cognition.html>



## **b. Productivity**

‘Productivity’ though connotes different meanings, it means ‘efficiency’, ‘fruitfulness’, ‘richness’, ‘competency’, among other positive behavioural attributes. Etymologically, ‘productivity’ portends progressive ethical consequence of loyalty to ‘right guidance’, where religiously spiritual individuals issue morally upright directives. To this end, a sense of loyalty grounded on spirituality with piety through right guidance is what Nagata (1997) says will bring about productivity. Having mentioned earlier that a true religiously inclined ‘sense of loyalty’ ensures ‘productivity’, it is important to state, in emphatic words of a policy maker among the study participants that,

**‘Once people embrace religiousness or religiosity certainly it will improve their productivity’ (PM1)**

In addition to what the policy maker said, a policy implementer among the participants noted that if ISC is understood and appreciated in the public sector, it will go a long way to repositioning the public service,

**‘Thus, if public servants follow the teachings of Islam, you would See productivity that would make the public service to be effective and efficient, and government will be better for it.’ (PI5)**

Though corruption has taken over the earth in this new era, Benfratello, Del Monte, and Pennacchio (2017) and Bhowmik (2017) note, where manipulation has become the acceptable norms that people use in their dealings with others – whether in public or private life. This is not only noticeable among unbelievers as Zubaida (1993) argues, but it is quite unfortunate that some ‘so-called believers’ alike enmeshed in this ugly trend. However, Dekmejian (1980) and Ghobash (2017) emphasize that the Holy Qur’an categorically cautions about the degrading trend in the Muslim world; and the Almighty Allah (SWT) admonishes that man should seek Divine guidance to abstain

from corruption. No matter what the circumstances, the level and pervasiveness of corruption is in the society, clear understanding and proper application of the knowledge of ISC stands to redeem the situation. In this connection, the Almighty Allah (SWT) reiterates in Surah *Muhammad*:

وَلَنِّينَ أَتَدَوُّ زَادَهُمْ هُدًى وَكَفَّ عَنْهُمْ هُدًى وَكَفَّ عَنْهُمْ هُدًى وَكَفَّ عَنْهُمْ هُدًى : ١٧ )

And as for those who accept guidance, He increases them in guidance and bestows on them their Taqwa.<sup>98</sup> (Q.47: 17).

Thus, it is better to turn to Allah (SWT) in repentance, as Caldwell, Dixon, Atkins, and Dowdell (2011), Hassan (2017), and Nicholson (2007) admonish, and strive to redeem our society from the captivity of corruption resulting from high taste for materialism. Neglect of Islamic ‘religiosity’ and ‘spirituality’ with ‘right guidance’ contribute to poor behavioural disposition in the society; be it in private or the public sphere. Hence, this has plunged many into misdemeanours that are usually grievous and punishable in the Sight of the Almighty Allah (SWT). All that should make someone to ponder and ask ‘what/how’ behavioural disposition should look like within the context of ISC, and the answer to this comes immediately under the following subchapter.

### 5.3.3 Definition of Behavioural Disposition

At various times, the quest for description of behavioural disposition of managers remains constant through different cultures, and as such behavioural disposition reverberate on a cross-cultural basis, because to Den Hartog, House, Hanges, Ruiz-Quintanilla, Dorfman, Abdalla, ... and Akande (1999), “culture influence[s] the emergence and effectiveness of” social, political, and moral ethics of people (p.229).

<sup>98</sup> Accessed @

[http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=2030&Itemid=103#1](http://www.qtafsir.com/index.php?option=com_content&task=view&id=2030&Itemid=103#1)

The need to define what behavioural disposition represent within spiritual/cultural context is proper even among Muslim communities, because Islam respects any culture that thrives with the Divine precepts laid down by the Almighty Allah in the Holy Qur'an; or through the best exemplary teachings of Prophet Muhammad (SAW) which Waemustafa and Abdullah (2015) argue that facilitate improvement in standards of living of the people.

Morality, as Mottaedeh (2001) notes, is “the important influence in maintaining” social culture, has continued to be a central focus or/and a yardstick to determine leadership behavioural roles for managers in any part of civilized ‘social world’ – whether in Africa, Americas, Asia, Australia, Europe, or any other parts of the world (p.3). For that purpose, to understand the behavioural attributes that rightly portray, or better still measure the behavioural disposition of managers in any type of organization, Toor (2008) maintains, “Islam provides the most comprehensive understanding of leadership [behavioural disposition] through its highly developed and [modal] ethical system that seeks guidelines from the Qur'an and Sunnah of Prophet Muhammad [SAW]” (p.15).

Efforts to define what behavioural disposition means in this study started from in-depth interviews conducted with public service managers in Kano-Nigeria. With regards to the experiential understanding of those public service managers about behavioural disposition, two central themes with 17 subthemes emerged as presented in figure 5.3 as follows:

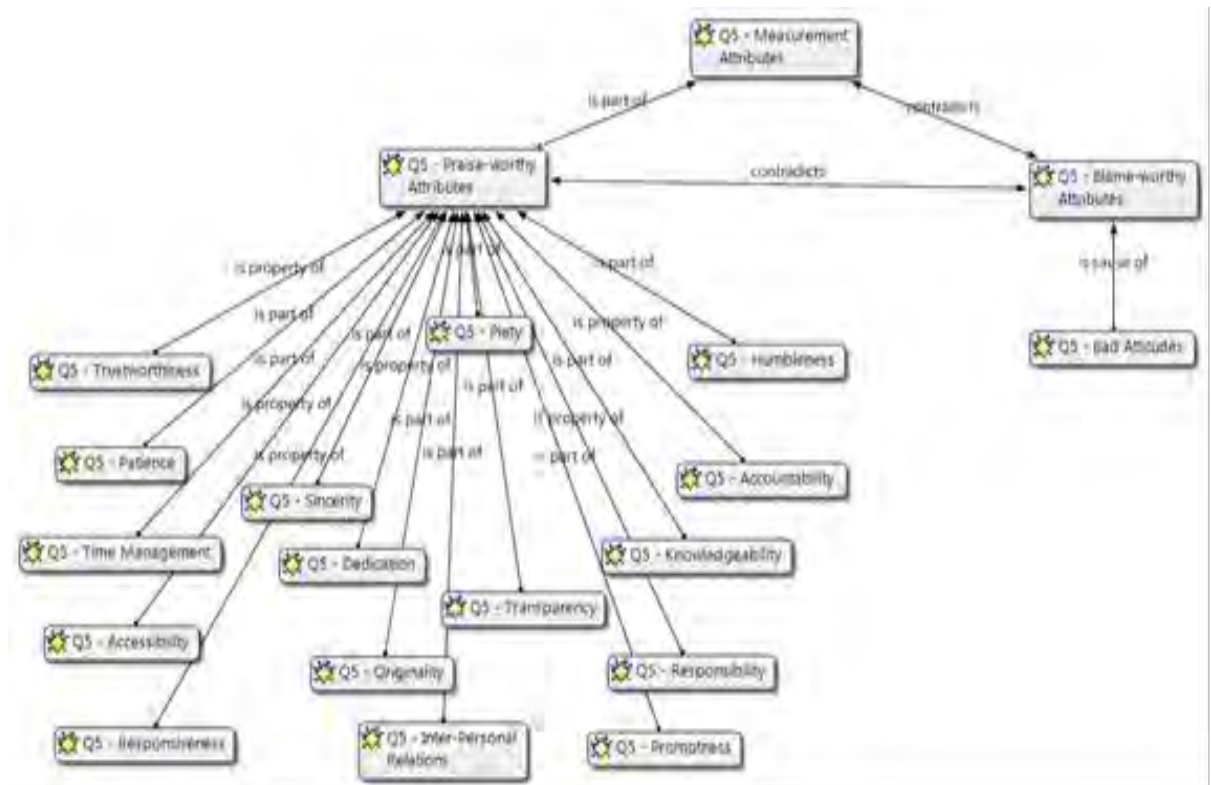


Figure 5.3

*Diagram on emergent themes and subthemes for definition of Behavioural Disposition.*

Source: Atlas.ti (Version 7) software used for analysis of qualitative data – 2016 to 2018.

The above figure shows the central themes and subthemes for definition of behavioural disposition. This indicates that behavioural disposition falls into either positive or negative values. So, data analysis under this subchapter is based on two central themes and 17 seemingly subthemes, which were coded for; and these included 16 latent endogenous subthemes for ‘Praise-worthy Behavioural Attributes’ to observe for positive values of behavioural disposition. The remaining single subtheme – ‘Blame-worthy Behavioural Attribute’ represents negative value that impedes the managers’ behavioural disposition. Globally, every positive action, Carver and Scheier (1990) and McGrath (1984) say, has a negative reaction. So, ‘blame-worthy behavioural attributes’ emerged alongside ‘praise-worthy behavioural attributes’ through careful

coding; as recommended by Miles, Huberman and Saldaña (2014) and Saldaña (2016). Following that, analyses of the two (2) central themes (i.e. ‘praise-worthy behavioural attributes’ *الصفات الحسنة* – *Khulauq Hassana*, and ‘blame-worthy behavioural attributes’ *الصفات السيئة* – *Khulauq Say’i*); as well as the subthemes are as presented under the following sections and subsections:

Table 5.4

*Themes and Subthemes of Muslim Managers ‘Behavioural Attributes*

Category	Themes	Subthemes
Behavioural Attributes	Praise-Worthy Attributes	Piety
"	"	Humbleness
"	"	Patience
"	"	Dedication
"	"	Accessibility
"	"	Originality
"	"	Sincerity
"	"	Accountability
"	"	Transparency
"	"	Promptness
"	"	Trustworthiness
"	"	Responsiveness
"	"	Good Inter-Personal Relations
"	"	Knowledgeability
"	"	Time Management
"	"	Responsibility
"	Blame-Worthy Attributes	Bad Attitudes

Source: Researcher’s conceptualization, 2016-2017

The findings from analyses regarding definition of behavioural disposition show that an observance of ISC indicates: good mannerism; accountability and transparency; and, unity and cooperation. However, the study also found that non-observance of ISC contradicts the desired ‘expectations’; which brings about immorality as reality of what is happening around the world. The highlights of the analyses are as follows:

#### 5.3.3.1 Praise-worthy Behavioural Attributes (*Khulauq Hassana* – (لخلق الحسن))

‘Praise-worthy behavioural attributes’ simply mean moral ethics (عق) that are essential values for every organization, society, or community to progress. But in a situation where immorality and unethical values take over the institutional, social, and behavioural ideals, organizations, societies, or communities are at the brink of “social collapse” (Estes, 2012, p.577). Success or failure of every institution depends on the behavioural attributes of the managers who lead and direct its affairs, because “executive ethical leader [i.e. well-behaved manager] must find ways to focus the organization's attention on ethics and values and to infuse the organization with principles that will guide the actions of all [stakeholders]” (Treviño, Hartman, & Brown, 2000, p.128).

ISC in all ramifications preserves and encourages positive moral attributes for manager leadership positions; and the managers that occupy such lofty positions (Shushtery, 1954). To put in proper context, *Khulauq Hassana* (praise-worthy behavioural attributes) are exemplary behavioural traits that ISC facilitates and instils in individual or group of people that has/have moral obligations to perform – for desirable good social interactions to drive accepted level of accomplishments in sphere of human endeavours. Under these attributes, however, ten (10) of them attracted thematic analysis as follows:

##### a. Piety

‘Piety’ (from Arabic word تقوى ‘*Taqwa*’) in ISC simply indicates how consistent a person is in the fear of his/her Creator – the Almighty Allah. ‘Piety’ (i.e. *Taqwa*) is a prerequisite for achieving *falah* (success) which Dusuki (2008) notes, it sometimes

varies at the level of possession by people according to human's nature for all endeavours via Islamic Belief. On this note, a *Shari'ah* scholar in this study observed that,

**'*Taqwa* (Piety) precedes and endears all progressive moral attributes.'** (SS1)

In regards to the above understanding of a *Shari'ah* scholar in this study, Dusuki (2008) opines that *Taqwa* is fundamental "to the understanding [and application] of *Shari'ah* (p.15), especially for consistency of ISC towards elevating people to a higher level of Islamic spirituality that Zaman, Afridi, and Saleem (2013) emphasize, "refrains from injustice, and [commitment to a] will to do good deeds" (p.209). Consequently, that has implications, in the opinion of Kamil, Osman-Gani, Sulaiman, and Ahmad (2010), for behavioural patterns exhibited by managers in the discharge of their duties within and outside the organization environment; as they remain image-makers of the institution(s) they serve.

In all sense of righteousness, *Taqwa* is a necessary 'praise-worthy behavioural attribute' in ISC that every manager requires, for which Bashir (2005) expresses is, to make him/her succeed in both mundane and spiritual affairs, because the Almighty Allah emphasizes in various verses in the Holy Qur'an which include, but not limited to Surah *Al-Ma'idah*; Surah *At-Taubah*; Surah *Yunus*; Surah *Muhammad*):

وَعَدَ لِّلَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّٰلِحٰتِ لَمْ يُغْفَرْ لَهُمْ جَزَاءُ عَظِيمٍ ۝٩

Allah has promised those who believe and do deeds of righteousness that for them there is forgiveness and a great reward (i.e. Paradise).<sup>99</sup> (Q.5: 9).

---

<sup>99</sup> Accessed @

[http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=806&Itemid=60#3](http://www.qtafsir.com/index.php?option=com_content&task=view&id=806&Itemid=60#3)

فَلَمَنْ لَمْ يَبْنِ لَهُ عَلَى تَقْوَىٰ مِنْ لَدُنْ رِضْوَانٍ خَيْرٌ أَمْ مَنْ لَمْ يَبْنِ لَهُ عَلَى شَفَا جُرْفٍ هَارٍ  
فَلَمَنْ هَارَبَ فِيْ اَرَجِّ قَمَّ وَلَلَّ اِلَيَّ هَدَى لَقَوْمٍ لِّظُلْمٍ هَارِبَةٍ لِّتَوْت : ١٠٩ )

Is it then he who laid the foundation of his building on *Taqwa* to Allah and His good pleasure better, or he who laid the foundation of his building on the brink of an undetermined precipice ready to crumble down, so that it crumbled to pieces with him into the fire of Hell. And Allah guides not the people who are the wrongdoers.<sup>100</sup> (Q.9: 109).

ثُمَّ نُنَجِّى رُسُلَنَا وَلَئِنْ ءَامَنَّاكَ لَكَلَّجًا عَلَيْنَا لَنُنَجِّى لِمُؤْمِنِينَ هَارِبَةٍ لِّتَوْت : ١٠٣ )

Then We save Our Messengers and those who believe! Thus, it is incumbent upon Us to save the believers.<sup>101</sup> (Q.10: 103).

وَلَئِنْ اَتَدَوْا زَادَهُمْ هُدًى وَكَذَّبُوهُمْ هَارِبَةٍ لِّتَوْت : ١٧ )

And as for those who accept guidance, He increases them in guidance and bestows on them their *Taqwa*.<sup>102</sup> (Q.47: 17).

The foregoing verses reiterate the participant's observation on condition, cornerstone, and consequence for piety in relation to 'praise-worthy behavioural attributes' of upright managers within ISC. This means that piety is a necessity for managers' behaviour in the public service to perform creditably well; and it is a basis for achieving other praise-worthy behavioural attributes.

## b. Patience

'Patience' (*Sobr* صبر) is another 'praise-worthy behavioural attribute' that managers possess for ISC leadership. *Sobr* rated as high moral quality that Peshkova (2014)

<sup>100</sup> Accessed @  
[http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=1589&Itemid=64#1](http://www.qtafsir.com/index.php?option=com_content&task=view&id=1589&Itemid=64#1)

<sup>101</sup> Accessed @  
[http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=2589&Itemid=65#1](http://www.qtafsir.com/index.php?option=com_content&task=view&id=2589&Itemid=65#1)

<sup>102</sup> Accessed @  
[http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=2030&Itemid=103#1](http://www.qtafsir.com/index.php?option=com_content&task=view&id=2030&Itemid=103#1)



argues every Muslim possess to perform all expected obligations required to be fulfilled. Simply put, *Sobr* is positive behavioural quality of a person who Treviño, Hartman, and Brown (2000) believe, has *Taqwa* and believes strongly that *falah* only comes from the Almighty Allah with ‘patience’. Hence, ‘patience’ (صبر *Sobr*) will then mean quality of genuine faith to put one’s trust in Allah alone for accomplishment of all tasks. Towards that, a *Shari’ah* scholar in this study emphasized that to understand ‘praise-worthy behavioural attributes’ for behavioural disposition, people need to identify with some moral values, and

**‘Patience is first, because in dealing with people you have to be patient. In fact, you have to be extra-patient.’ (SS6)**

This indicates that ‘patience’ is a ‘praise-worthy behavioural attribute’ for sincere managers who are cultured in Islamic spirituality, because the Almighty Allah emphasizes the significance of ‘patience’ as written in Surah *Al-Imran*:

يَا أَيُّهَا الَّذِينَ آمَنُوا صَبِّرُوا وَرَبِّطُوا وَتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ (سورة آل عمران : ٢٠٠)  
 O you who believe! Endure and be more patient, and *Rabitu*<sup>103</sup>, and have *Taqwa*<sup>104</sup> of Allah, so that you may be successful.<sup>105</sup> (Q.3: 200).

With reference to that verse of the Holy Qur’an, ‘patience’ – as important attribute for sincere leadership behavioural trait of managers – is an embedded behavioural attribute that remains prominent among ISC values, and it is an indicator for positive behavioural disposition for those who have knowledge about this and believe therein.

<sup>103</sup> Italic inserted to the original text to emphasize the Arabic text in order to retain the contextual meaning.

<sup>104</sup> Ibid.

<sup>105</sup> Accessed @  
[http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=3152&Itemid=46#1](http://www.qtafsir.com/index.php?option=com_content&task=view&id=3152&Itemid=46#1)

**c. Knowledgeability**

*Al'ilmam* (العلم) is an Arabic word for knowledgeability that means characterization of wisdom due to acquisition and understanding of substantial facts about some information – be it mundane or spiritual issues. Through the history of Islamic civilization, Al-Ghazālī (1962), Ghobash (2017), and Sattar and Aftab (2017) all agree that, knowledge acquisition has remained prominent for both spiritual and mundane growth/development, and knowledgeability remains a criterion to judge a person for an ideal manager, or otherwise. The same *Shari'ah* scholar who perceived 'patience' as being the first attribute for behavioural disposition of managers, also perceived 'knowledgeability' to be another 'praise-worthy behavioural attribute' when it comes to defining behavioural disposition. In this, he added,

**'Secondly, [the managers] should be deeply knowledgeable in the process of analysis, and presentation, or whatever [they] do.'** (SS6)

Acquisition of knowledge is very important among the Ummah since the time of Prophet Muhammad (SAW) until date, and that is the more reason why knowledgeability is amongst the identified attributes for ISC in the case of behavioural disposition definition. This could be deduced from hadith narrated by ibn 'Abbas who said,

Once the Prophet embraced me and said, 'O Allah! Bestow him with the knowledge of the Book (Qur'an)'. (Bukhari, 256AH: 1/3, *hadith* no.75).

In the same vein, attributive value of knowledgeability identified for meaning of behavioural disposition is also understood from the Holy Qur'an where the Almighty Allah at different times emphasizes in the following verses (Surah *An-Nisa'*, Surah *Al-Hajj*, and Surah *An-Naml*):

لَكِنَّ الَّذِينَ خُوتِفُوا بِالْعِلْمِ مِنْهُمْ وَلَمْ يُؤْمِنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَلَقَدْ هَمَمْنَا  
لِلصَّلَاةِ وَلَمْ تُؤْتُوا لَهَا وَكُفُّوا عَنْهَا وَلَقَدْ هَمَمْنَا بِالْعِلْمِ وَلَقَدْ هَمَمْنَا بِالْعِلْمِ وَلَقَدْ هَمَمْنَا بِالْعِلْمِ  
النساء : ١٦٢ )

But those among them who are well-grounded in knowledge, and the believers, believe in what has been sent down to you and what was sent down before you; and those who perform the Salah, and give Zakah and believe in Allah and in the Last Day, it is they to whom We shall give a great reward.<sup>106</sup> (Q.4: 162).

وَلَقَدْ عَلِمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّ هَٰذَا الْحَقُّ مِنْ رَبِّكَ وَيُؤْمِنُونَ بِمَا نُزِّلَ إِلَيْكَ وَلَقَدْ هَمَمْنَا بِالْعِلْمِ  
عَالِمُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ (سورة الحج : ٥٤)

And that those who have been given knowledge may know that it (this Qur'an) is the truth from your Lord, so that they may believe therein, and their hearts may submit to it with humility. And verily, Allah is the Guide of those who believe, to the straight path.<sup>107</sup> (Q.22: 54).

وَلَقَدْ عَلَّمْنَا دَاوُودَ وَسُلَيْمَانَ مِنْ عِلْمِنَا قَالَا لَحَمْدٌ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى الْعَالَمِينَ مِنْ عِبَادِهِ لَمْ يُؤْتِ  
(سورة النمل : ١٥)

And indeed. We gave knowledge to Dawud and Sulayman, and they both said: "All praise be to Allah, Who has preferred us above many of His believing servants!"<sup>108</sup> (Q.27: 15).

Importance to knowledge acquisition and its possession tremendously guides for Islamic spiritual growth/development or ISC itself; and this, Halstead (2007) and Ahmed (2017) emphasize, can be seen through historical span of Islam and its Ummah. From the earlier opinion of the *Shari'ah* scholar who participated in this study, and account of the hadith that follows suit, in addition to the emphatic Divine revelations

<sup>106</sup> Accessed @  
[http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=577&Itemid=59#3](http://www.qtafsir.com/index.php?option=com_content&task=view&id=577&Itemid=59#3)

<sup>107</sup> Accessed @  
[http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=2495&Itemid=77#3](http://www.qtafsir.com/index.php?option=com_content&task=view&id=2495&Itemid=77#3)

<sup>108</sup> Accessed @  
[http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=2245&Itemid=83#1](http://www.qtafsir.com/index.php?option=com_content&task=view&id=2245&Itemid=83#1)

from the Holy Qur'an, these all together substantiate 'knowledgeability' as a 'praise-worthy attribute' requires for behavioural disposition of any person or persons to generally perform creditably well in all disposition, which by and large has implications for 'humbleness' as Al- Zarnūjī (2008) observes that "a knowledgeable person should be humble" (Huda & Kartanegara, 2015, p.233).

**d. Humbleness**

Humbleness, or better still – humility (تواضع *Tawadae*) portends a sense of modesty with sincerity that other people are more important than oneself. Prophet Muhammad (SAW), as Mir (2010) explains, is an epitome of profound humility, while his rightly guided caliphs like Abubakar, Umar, Uthman, and Ali, and some others amongst the *Sahabah*, the *Tabi'in*, and from amongst others who follow them in good deeds also emulate him (SAW) for his noble behavioural trait. The previously mentioned *Shari'ah* scholar in this study as above, again remarked,

**'Fourthly, [the manager] should be humble; [and should] not be arrogant.' (SS6)**

In furtherance to the above, Rasdi and Utaberta (2012) also emphasize that "humility is characteristic of Islam" (p.6), and this is the reason why Ramadan (2003) explains that when human beings realize this, they would push for combination of "two states of innocence and responsibility, [which] allows human being[s] to enter into humanity [for] an understanding of the meaning of their obligations before any affirmation of their [own] rights" (p.18). In this respect, humbleness is part of the 'praise-worthy behavioural attributes' for ISC to define managers' behavioural disposition.<sup>109</sup> By this

---

<sup>109</sup> 'Attributes of the Servants of the Most Gracious' in Qur'an Tafsir Ibn Kathir Retrieved on 28/7/2017 from [http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=2383&Itemid=80](http://www.qtafsir.com/index.php?option=com_content&task=view&id=2383&Itemid=80)

way, the Almighty Allah describes those with humbleness/humility in Surah *Al-Furqan*:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا (سورة الفرقان : ٦٣)

And the servants of the Most Gracious are those who walk on the earth *Hawna*<sup>110</sup>, and when the foolish address them they say; "*Salama*."<sup>111</sup> (Q.25: 63).

The opinion of the *Shari'ah* scholar above indicates that humbleness ranks as one of the prominent 'praise-worthy behavioural attributes' in ISC. So, for anyone who aspires to manage others should possess humbleness/humility. More so, the Holy Qur'an confirms that Allah (SWT) loves humbleness in people. Therefore, humility is not just only a 'praise-worthy behavioural attribute' in ISC, but the Almighty Allah also acknowledges it as important attribute.

#### e. **Originality**

Originality (اصالة - *'Asala*) in the context of praise-worthy managers' leadership behavioural attribute refers to 'authenticity' of a person who, Avolio, Gardner, Walumbwa, Luthans, and May (2004) observe, appreciates and acknowledges efforts of other people from various viewpoints; without contesting such efforts nor attributing such efforts to himself/herself. A *Shari'ah* scholar who had earlier contributed severally from his experiential understanding still identified 'originality' to be another praise-worthy behavioural attribute for ISC managers' behavioural disposition. He emphasized that,

---

<sup>110</sup> Italic inserted to the original text to emphasize the Arabic text to retain the contextual meaning.

<sup>111</sup> Accessed @ [http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=2384&Itemid=80#1](http://www.qtafsir.com/index.php?option=com_content&task=view&id=2384&Itemid=80#1)

**‘The truth is if you want to lead; fifthly, be original in your analysis.’ (SS6)**

The foregoing opinion of the *Shari’ah* scholar, in the light of ISC, suggests that managers need to be original in their performance of duties – whether in the hidden or in the open. Essentially, Sendjaya, Sarros, and Santora (2008) maintain that, “spirituality is the motivational basis for servant-leaders [style of managers] to engage others in authentic and profound ways that transform them to be what they are capable of becoming” via ISC (p.404). Moreover, originality, or authenticity as it may be called, Toor and Ofori (2009) agree, plays progressive moral role in ISC to shape managers into selfless, altruistic and ethical leaders that pay attention to welfare of all and sundry. This could be learned, according to Sahin (2017), through educational dimension of ISC “with deeper ethical/spiritual values of care/responsibility and the exercise of critical/reflective thinking which enable the [ISC] educational process to become a compassionate transformation of human condition” (p.127-137).

**f. Sincerity**

Sincerity (in Arabic **إخلاص** - pronounced ‘*Akhlās*’ or ‘*Ikhlās*’) simply means: “the quality of being free from pretence, deceit, or hypocrisy”<sup>112</sup>; and Ather and Sobhani (2007) note that, it is termed ‘*Khulusiat*’ in Qur’ân connotations” (p.14). Sincerity of intention and purpose of managers is complete if it is rooted in ISC, and this encourages both the leaders (i.e. the managers) and the led (also the subordinates) to readily get along in execution of tasks or responsibilities; which Ahmad (2001) argues that it prevents misunderstanding, argument, disagreement, and suspicions. In this light, a policy

---

<sup>112</sup> Oxford Dictionary Sourced from <https://en.oxforddictionaries.com/definition/us/sincerity> on 31/7/2017

maker in this study gave an insight into sincerity as a ‘praise-worthy behavioural attribute’ of managers within ISC context, when he explained that,

**‘If you have anything in trust – anything that belongs to the public as a trust – you make sure that you do not tamper with it, because you are merely a custodian of that public wealth’ (PM3)**

Another policy maker noted that ‘sincerity’ is a ‘praise-worthy behavioural attribute’ of managers; he therefore cautioned that to be a sincere manager,

**‘You should not push blame on someone else; because you think [that] you are ‘big’ then you push the blame [of your fault] to your subordinate.’ (PM2)**

From Divine context, the Almighty Allah, in the following verses of Surah *Al-Hajj* and *Al-Lail*, indicates and concurrently encourages that ‘sincerity’ is amongst ‘praise-worthy behavioural attributes’ managers should possess:

وَجِدْهُمْ لِي كُلِّ حَقٍّ جَدِّهِ بِهِنَّ وَرَدَّ لِحَجَّ : ٧٨ )

And strive hard in Allah's cause as you ought to strive.<sup>113</sup>  
(Q.22: 78).

إِنَّ سَعْيَكُمْ لَشَتَّى فَسَرُّنَا لِرُؤُوسِهِمْ رَأَى بِهِنَّ وَرَدَّ لِلَّهِ : ٤ & ٧ )

Certainly, your efforts and deeds are diverse. We will make smooth for him the path of ease.<sup>114</sup> (Q.92: 4 & 7).

Going by the participants’ opinions, and most importantly the position of the Holy Qur’an in this respect, ‘sincerity’ becomes a ‘praise-worthy behavioural attribute’ that indeed blends with other ISC ‘praise-worthy behavioural attributes’ to strengthen

---

<sup>113</sup> Accessed @

[http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=2484&Itemid=77](http://www.qtafsir.com/index.php?option=com_content&task=view&id=2484&Itemid=77)

<sup>114</sup> Accessed @

[http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=1162&Itemid=148](http://www.qtafsir.com/index.php?option=com_content&task=view&id=1162&Itemid=148)

behavioural disposition of managers to achieve quality desirable results most times. Moreover, this encourages and guarantees ‘transparency’ of all stakeholders about the need for people to be sincere; and equally have faith that the Almighty Allah will reward them for their ‘sincerity’.

**g. Transparency**

‘Transparency’ (which is شفافية - *Shaffafia* in Arabic) signifies a value that Kaptein (2008b) says, clearly distinguishes “between ethical and unethical conduct” and its effects on whosoever that chooses to behave in either way (p.6). In ISC perspective, ‘transparency’ is a ‘praise-worthy behavioural attribute’ to understand behavioural disposition, because Abu Bakar, Saleh and Mohamad (2011) emphasize that both “transparency and accountability have been captured by several worldwide studies in their rankings” (p.136). Hence, ‘transparency’, as Haniffa (2002) expresses, is a requisite for spiritual growth in Islam; as contained in the view of a policy maker in this study when he observed that,

**‘There should be transparency in whatever [managers] do. There is no two ways about it, because it is one of the major aspects of measuring the ways a public servant behaves and performs his job.’ (PM2)**

From the foregoing response of the participant above, ‘transparency’ remains an important ‘praise-worthy behavioural attribute’ for ethical leadership/management to cope, and Abeng (1997) argues that it is to make managers surpass the pervasive immorality in present modern societies. Moreover, ‘transparency’ makes managers to become accountable for their actions while discharging their responsibilities, as Othman and Thani (2010) relate it, “in terms of disclosure with respect to Islamic values” (p.140). This is understood from the respondent’s statement above, which



indicates that ‘transparency’ is a prominent ‘praise-worthy performance behavioural attribute’ that endears qualitative and long-lasting service delivery through what McGee and Gaventa (2010) call an accountability of public service managers to curtail corruption. When public service managers are transparent, and they subsequently prioritize accountability in their responsibility, this brings about ‘time management’ in the discharge of their responsibility.

#### **h. Time Management**

‘Time management’ (with Arabic translation - ادارة الوقت - *Tidarat Alwaqt*) is “the ability to use one's time effectively or productively, especially at work; and time management is the key to efficient working.”<sup>115</sup> The religion of Islam, Abuznaid (2006) argues, likewise ISC in its entirety encourages people to be time conscious – whether in performance of religious rituals, or in administration of worldly affairs. From his own understanding in this regard, a *Shari’ah* scholar among the participants in this study expressed that,

**‘The Prophet (SAW) emphasized “Time Management”; and all the pillars of Islam revolve around time management.’ (SS2)**

Talking about importance of ‘time management’ as a praise-worthy attribute from the Holy Qur’an, the Almighty Allah in Surah *Al-Baqarah* Commands:

يَسْأَلُونَكَ عَنِ الْيَوْمِ الْقِيَامِ قُلْ هُوَ مَوْضِعُ الْعِلْمِ وَالْجَحْدِ وَلَيْسَ لِي بِرَبِّكَ أَنْتَعَزُوا لِيُؤْتِ مِنْ ظُهُورِهِ  
وَلَكِنَّ لِرَبِّكَ مَنْ يُلْقَى وَيُؤْتِ مِنْ بَابِهِ وَيُلْقَى وَاللَّهُ يَفْعَلُ مَا يَشَاءُ (سورة البقرة : ١٨٩)

<sup>115</sup> Retrieved from Google translate on 4/8/2017 from  
<https://translate.google.com/#en/ar/Time%20Management>

They ask you (O Muhammad) about the crescents. Say: "These are signs to mark fixed periods of time for mankind and for the pilgrimage." It is not *Al-Birr* (piety, righteousness, etc.) that you enter the houses from the back, but *Al-Birr* is from *Taqwa*. So enter houses through their proper doors, and have *Taqwa* of Allah that you may be successful. (Q.2: 189).

To that extent, Ibn Kathir explains, "Allah commands that the prayer should be performed properly and on time."<sup>116</sup> In a related term, Abdullah narrated,

I asked the Prophet, "Which deed is the dearest to Allah?" He replied, "To offer the prayers at their early fixed time [...]" (Bukhari, 256AH: 10, *hadith* no.505).

To this effect, the comment of the research participant, and citations of Divine Texts from both the Qur'an and Hadith indicate that 'time management' is really a 'praiseworthy behavioural attribute' for behavioural disposition of managers within the ISC. Thus, Razi (2016) explains that planning through 'time management' remains crucial for administering people's daily affairs, as there is no opportunity for people to delay or extend time of the day. Islamic spirituality and Islamic culture, as Ahmad (2007) and Islam and Wahra (2013) explain, help managers to understand and apply 'time management' in both their private and public life to attain exceptional results. More so, ISC as a consistent culture to uphold Islamic precepts, and to incorporate 'time management' into social conscience of human, Al-Jeraisy (2008) argues, has positive implications for managers in administering and managing affairs of people; thereby facilitating 'inter-personal relations'.

---

<sup>116</sup> Retrieved on 6/8/2017 from [http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=154#1](http://www.qtafsir.com/index.php?option=com_content&task=view&id=154#1)

### i. Inter-Personal Relations

‘Inter-personal relations’ (*Alealaqat Alshakhsia* - العلاقات الشخصية) means acceptable level of interactions between/among human beings within the confine of أخلاق المسلمانية – Islamic morality, because it is a general norm in Islam, and Islam prioritizes cordial inter-personal relations among men. For that reason, managers understand social interactions based on good/smooth inter-personal relations that deciphers a ‘praise-worthy behavioural attribute’ of ISC. From his own understanding, a policy maker in this study explained that,

**‘God wants us to live with one another, He states in the Holy Qur’an that if He wanted us to be in one nation, He would have done it, but He diversified us for His Rahma (His Mercy). That is where the Islamic spiritual culture comes into play.’ (PM2)**

More importantly, in Surah *Anfal* of the Holy Qur’an, the Almighty Allah encourages good ‘inter-personal relations’ that points to a ‘praise-worthy behavioural attribute’ of managers:

فَتَقُوا لِلَّهِ وَلِلرَّحْمَةِ وَأَطِيعُوا اللَّهَ وَأَطِيعُوا رَسُولَهُ إِنَّ لَكُمْ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ : ١

So, fear Allah, and keep straight the relations between yourselves: Obey Allah and His Messenger, if ye do believe.” (Q.8: 1).

To shed light on the verse above, Ibn Kathir explains,

The Ayah commands, have *Taqwa* of Allah in all your affairs, settle matters of differences between you, do not wrong each other, do not dispute, and do not differ. Certainly, the guidance and knowledge that Allah has granted you is better than what you are disputing about [...].<sup>117</sup>

---

<sup>117</sup> Accessed @

[http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=1572&Itemid=63](http://www.qtafsir.com/index.php?option=com_content&task=view&id=1572&Itemid=63)

From the foregoing opinion of the participant as supported by the verse of the Holy Qur'an with interpretations from the Quran Translation by Ibn Kathir, good 'inter-personal relations' of managers qualifies for a 'praise-worthy behavioural attribute' of behavioural disposition in ISC. Moreover, Islamic spirituality facilitates a culture of ethical social interactions that places managers at a top notch of moral, ethical, and behavioural standards, and this makes 'inter-personal relations' to be a 'praise-worthy behavioural attribute' to direct behavioural disposition in ISC. If a manager maintains a good 'inter-personal relation', he/she shall be prompt in the discharge of his/her responsibility.

#### j. Promptness

'Promptness' (*Surea* - سرعة) connotes 'the quality or habit of adhering to an appointed time'<sup>118</sup> in any 'inter-personal relations', as Tahir and Zubairi (2017) and Utz (2011) say this is so having realized that it is an Islamic social trait for true believers. Relatively, 'promptness' like 'promptitude' (سرعة للبدية); 'punctuality' (فة); 'reliability' (الموثوقية); and 'precision' (الحكام), has implications for ISC behavioural disposition of managers, as a policy maker in this study indicated:

**'the behavioural pattern is that you need to be prompt'  
(PM2)**

To understand how prompt the managers should be, the Almighty Allah describes this in Surah *Al-Imran* of the Holy Qur'an:

يُؤْتُونَ بِلَالٍ وَلَهُ يَوْمَ الْآخِرِ هِيَ أَمْزُونُ بِلَالٍ مَعْرُوفٍ هِيَ دُونَ عَنْ لُكْثَرٍ هِيَ سِرْعُونِ قِي لُكْثَرِ  
وَأُولَئِكَ مِنْ الصَّالِحِينَ سورة آل عمران : ١١٤

<sup>118</sup> Retrieved on 9/8/2017 from <https://www.vocabulary.com/dictionary/promptness>

They believe in Allah and the Last Day; they enjoin Al-Ma'ruf and forbid Al-Munkar; and they hasten in (all) good works; and they are among the righteous.<sup>119</sup> (Q.3: 114).

The indication of the participant in this study, as well as the description by the Almighty Allah about 'promptness' of managers steadily makes 'promptness' a 'praise-worthy behavioural attribute' for ISC behavioural disposition. A'la Maududi and Ahmad (1986) explain that Islam recommends that all forms of duties or responsibilities – either religious rites or worldly ethical tasks – especially those that are compulsory need prompt attention, because early performance symbolizes 'praise-worthy behavioural attribute' expected of a true Believer of Islam to show the quality of service performed. Intrinsically, Tan, Hamid, and Chew (2015) report that "[s]ervice quality [essentially of managers] can be assessed [from ISC perspective] by speed and promptness of service, high standard of service, and good [inter-personal] relationship" (p.7). It is in this regard that one can confidently postulate that 'promptness' is a 'praise-worthy behavioural attribute' for measuring or/and improving performance of managers.

Approximately, the foregoing 'praise-worthy attributes' highlighted suggest that ISC behavioural disposition of managers upholds social ethical values that are required for any meaningful institution, organization, society, or community to achieve desired positive results. Notwithstanding, opinions of participants in this study show that behavioural disposition of managers can either be positive or negative; as constant comparison of data in this study indicates. Around that, negative behavioural

---

<sup>119</sup> Accessed @

[http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=501&Itemid=46#2](http://www.qtafsir.com/index.php?option=com_content&task=view&id=501&Itemid=46#2)

disposition indicator pointed out in the data is therefore presented in the subsequent section.

#### 5.2.3.2 Blame-worthy Behavioural Attributes (*Khulauq Say'i* – لخلق سيء)

‘Blame-worthy behavioural attributes’ are those human actions that are centred on immorality (فجور - *fajur*), in whatever contextualised form it comes – whether abnormality (شذوذ - *shudhudh*), backsliding (لتراجع - *altarajue*), corruption (فساد - *fasad*), criminality (جرمة - *jarima*), or wrongdoing (إثم - *'iithm*). ‘Immorality’ symbolises a contrast behaviour to expected universal norm, especially against those ‘praise-worthy behavioural attributes’ – values and principles for moral conducts within ISC perspective. However, Khan et al. (2017) reiterate that Islam frowns at every indecent behavioural act performed whether in private or in the public, and these behavioural acts of immorality are what Imam Al-Ghazālī (2011) tagged as “Blameworthy Character Traits” (p.205). So, a *Shari'ah* scholar in this study clarified that the ‘blame-worthy attributes’,

**‘are arrogance; miserliness; show off; anger; jealousy; malice; etc.’ (SS3)**

Besides, the Almighty Allah discourages people from causing or/and committing depravity (فساد - *fasad*), delinquency (الانحراف - *alainhiraf*), impunity (حصانة - *hasana*), and other vices that are associated with the ‘blame-worthy behavioural attributes’; and, of which by themselves contradict expected behavioural disposition of people. For this purpose, the Almighty Allah clarifies and admonishes about any act of ungodliness (فجور - *alfujur*):

لَتَعْبُدُونَ لِعَبْدُونَ لِحَمْدُونَ لَسَخُّونَ لِرَّكَعُونَ لَسَجِدُونَ لِمُرُونِ بِلَمَعْرُوفٍ وَلِنَا مُونَ عَنِ  
لِنُكْرٍ وَلِنَحِظُونَ لِحُدُودٍ لِّلَّ وَشَرِّ لِمُؤْمِنِينَ بِسُورَةِ تَبَت : ١١٢ )

Those who repent, who worship (Him), who praise (Him), who fast, who bow down, who prostrate themselves, who enjoin good and forbid evil, and who observe the limits set by Allah. And give glad tidings to the believers.<sup>120</sup> (Q.9: 112).

لَّذِينَ يَتَّبِعُونَ لِلَّهِ وَلِلرَّسُولِ أَتَقَاتِلَ الَّذِينَ فِيكُمْ ذُنُوبًا عَن دَهَابٍ لِّلْتَّوْرَةِ وَٱلْإِنْجِيلِ لِيَأْمُرَهُمْ  
بِٱلْعَمَلِ ٱلرَّوْفِ هَـۥهُمْ عَنِ ٱلْمُكْرِ هَـۥهُمْ لَمْ يَكُن لَّهُمْ لَطِيفَتٌ هَـۥهُمْ لَمْ يَكُن لَّهُمْ لُحُوتٌ وَهَـۥهُمْ لَمْ يَكُن لَّهُمْ  
وَٱلْعَمَلِ لَتَىٰ كُنْتُمْ عَلَيْهِمْ هَـۥهُمْ لَآئِنَ ٱلْأَعْيُنِ وَهَـۥهُمْ لَآئِنَ ٱلْأَعْيُنِ وَهَـۥهُمْ لَآئِنَ ٱلْأَعْيُنِ وَهَـۥهُمْ لَآئِنَ ٱلْأَعْيُنِ  
أُولَٰئِكَ هُمُ ٱلْمُفْلِحُونَ هُورَةُ ٱلْعَرَفِ : ١٥٧ )

Those who follow the Messenger, the Prophet who can neither read nor write whom they find written of with them in the *Tawrah* and the *Injil*, -- he commands them to do good; and forbids them from evil; he makes lawful for them the good things, and forbids them from the evil things, he releases them from their heavy burdens and from the fetters that were upon them. So those who believe in him, honor him, help him, and follow the light which has been sent down with him, it is they who will be successful.<sup>121</sup> (Q.7: 157).

فَلَمَّا نَسُواْ مَا نُكِّرُواْ بِهِۦ لَخِّنَا لِّلَّذِينَ هَدَيْنَا ٱلْعَمَلَ ٱلرَّوْفِ ٱلْأَعْيُنَ وَهَـۥهُمْ لَآئِنَ ٱلْأَعْيُنِ وَهَـۥهُمْ لَآئِنَ ٱلْأَعْيُنِ وَهَـۥهُمْ لَآئِنَ ٱلْأَعْيُنِ  
يَسْقُوتُونَ هُورَةُ ٱلْعَرَفِ : ١٦٥ )

So, when they forgot the reminder that had been given to them, We rescued those who forbade evil, but with a severe torment We seized those who did wrong, because they used to rebel against Allah's command<sup>122</sup>. (Q.7: 165).

The foregoing statement of the participant, as well as supported Qur'anic Texts indicates that 'blame-worthy behavioural attributes' are yardstick through which negative/bad behavioural disposition of managers are identified. On the contrary, in the

<sup>120</sup> Accessed @  
[http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=1587&Itemid=64#1](http://www.qtafsir.com/index.php?option=com_content&task=view&id=1587&Itemid=64#1)

<sup>121</sup> Accessed @  
[http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=1046&Itemid=62#1](http://www.qtafsir.com/index.php?option=com_content&task=view&id=1046&Itemid=62#1)

<sup>122</sup> Accessed @  
[http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=1043&Itemid=62#1](http://www.qtafsir.com/index.php?option=com_content&task=view&id=1043&Itemid=62#1)

opinion of Rexhepi and Ramadani (2017), ‘praise-worthy behavioural attributes’ are moral values sustained through Islamic precepts. And ISC in this regard, guides manager to behave and act responsibly and responsively in the process of performing duties/responsibilities. All unacceptable moral conducts translate into ‘blame-worthy behavioural attributes’, for which Al Manaseer (2017) says, that signify “immoral behavio[u]r of managers” (p.4). However, Uz Zaman, Hassan, Akhter, and Meraj (2017) emphasize that, managers’ behavioural disposition should align with "*Shari'ah* rulings [that] clearly indicate the removal of *Haram* (impermissible) and hardship, immorality, deception and [at the same time should conform to the rulings, which] instigate fairness, justice, equity and equality” (p.268). Evidently, experiential reports of managers’ understanding in this regard indicate that behavioural disposition fall within two contrasting categories that are either positive or negative within the context of ISC. It is important to present the analysis of association between ISC and the behavioural disposition of public service managers in the following subchapter, as Adawiya and Pramuka (2017) stress that “Islam considers the spirit as an inseparable dimension of human life that strongly determines human behaviour” (p.892). Therefore, analysis for association between ISC and perceived behavioural disposition of average public service managers in Kano-Nigeria follows subsequently.

#### **5.4 Association between ISC and Behavioural Disposition**

Having defined ISC and behavioural disposition, with efforts towards establishing the characteristics of the former in the previous subchapter/sections/subsections, this subchapter hereby focuses on investigation about association between ISC and the perceived behavioural disposition in the context of average public service managers in



Kano-Nigeria, after which analysis on dimensions of ISC shall be presented to aid an understanding of association between ISC and behavioural disposition.

In this study, ISC generally signifies positive behaviour that is consistent with the tenets of Islam, and it has three characteristics that includes: i) 'religiosity'; ii) 'right guidance'; and, iii) 'spirituality'. However, before commencement of fieldwork (i.e. interview and analysis) for this study, 'spirituality' and 'religiosity' had been identified among major concepts to motivate and drive behavioural disposition in the conceptual literature. Likewise, these two constructs had also been applied to various empirical studies to measure performance (e.g. Ayranci & Ayranci, 2015, Bagheshahi et al., 2014; Benefiel et al., 2014; Geigle, 2012; Idle et al., 2003; Jhajharia & Gautam, 2015; Osman-Gani et al., 2013; Polley et al., 2005; Rani et al., 2013; Schettino, 2012; Shahzad et al., 2015 amongst others).

Similarly, under this study, another two central themes also emerged to determine an association between ISC and perceived behavioural disposition of average Muslim managers in the Kano Public Service. The two central themes are (i) 'Expectation' and (ii) 'Reality'; with four subthemes that evolved through 11 quotations coded from the data set of the transcriptions in the process of data reduction in line with recommendations of Charmaz (2014), Corbin and Strauss (1990), and Miles, Huberman, and Saldaña (2014). The subthemes are: a) 'Good Mannerism'; b) 'Unity and Cooperation'; c) 'Productivity and Transparency'; and d) 'Immorality', while the quotations follow under the subsections for analysis. To do this correctly, this analysis relied on the ontological basis of 'Divine Truth' in the Holy Qur'an from Surah *Maryam*:

هَيِّدْ دَلَّالَيْنِ اهْتَدَوْا هُدًى وَلَمْ يَكُن لَّهُمْ لَصَاحَتٌ غَيْرُ عِدِّ يَأْتِيهِمْ وَأَخْرَجَ مَرَدًّا سُورَةُ مَائِم :  
 )٧٦

And Allah increases in guidance those who walk aright. And the righteous good deeds that last are better with your Lord for reward and better for resort. (Q.19: 76).

This means that it is only whom the Almighty Allah (SWT) Guides that is upright; and such person's behavioural disposition is positive and rewarded. Further to that, interpretation of 'Expectation' from ISC perspective means, in the opinions of Ali and Al-Owaihan (2008), Frank (1983), Johnson (2017), Karagozoglu (2007), and Moghul (2017), 'to have good intention to perform, act, or serve in a capacity that is beneficial to humanity'. Hence, defining the performance of any person saddled with responsibilities is based on what Bah, Barth, and Ramboarison-Lalao (2017) and Zin, Adnan, and Abdullah (2017) perceive as how much he/she keeps *Amanat* in his/her possession.

On the other hand, 'reality' means 'what a person truly experiences, sees, or knows about a situation; and thereby abiding by Islamic Tenets that prohibit/discourage people from manipulating other people to believe otherwise in the instance of reporting the same'. Hence, the forgoing perspective becomes the moral lens through which the central themes and subthemes evolved under this section. In this respect, the central themes and subthemes appear as follows; with presentation of the analyses in the subsequent subsections.

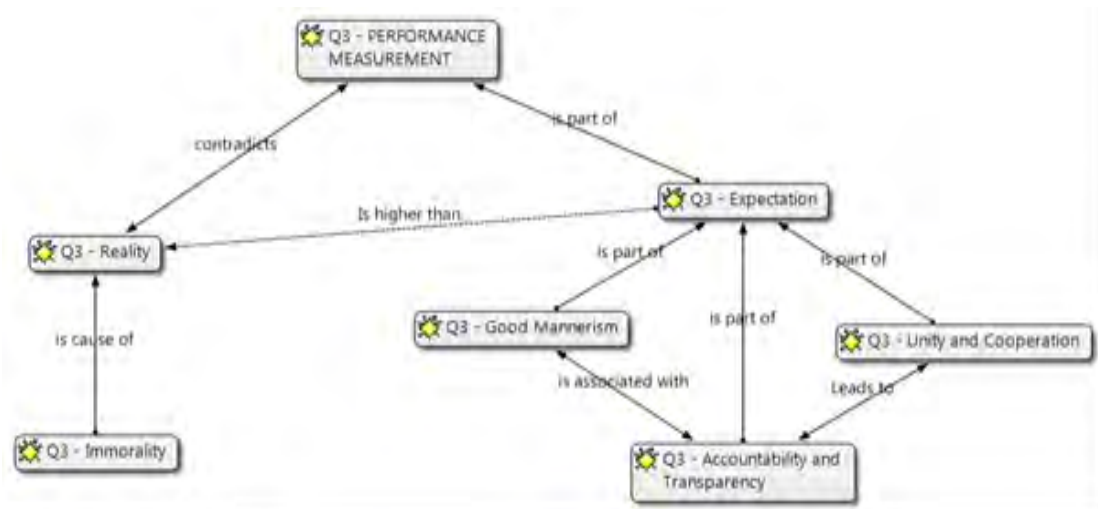


Figure 5.4  
*Thematic diagram on association between ISC and perceived Behavioural Performance of average Muslim Managers in Kano Public Service*  
 Source: Atlas.ti (Version 7) software used for analysis of qualitative data – 2016 to 2018.

The figure above presents two central themes and four subthemes, which consecutively emerged for association between ISC and perceived behavioural disposition of Muslim managers of Kano Public Service through open and axial coding as recommended by Charmaz (2014), Glaser (2007a), Strauss and Corbin (1998). The themes and subthemes include the following:

Table 5.5  
*Themes and Subthemes of ISC and perceived Behavioural Performance of Kano Public Service Muslim Managers*

Category	Themes	Subthemes
ISC and Behavioural performance association	Expectation	Good mannerism
"	"	Accountability and transparency
"	"	Unity and cooperation
"	Reality	Immorality

Source: Researcher's conceptualization, 2016-2017

The findings from analyses regarding association between ISC and perceived behavioural disposition of Kano Public Service Muslim managers show that an

observance of ISC indicates: ‘good mannerism’; ‘accountability and transparency’; and, ‘unity and cooperation’. However, the study has found a contradicting ‘reality’ about desired result of ISC on many of the public service Muslim managers’ behavioural disposition; because experiential reports of participants indicate that ‘immorality’ permeates the behavioural disposition of several of the Kano Public Service Muslim managers. Analyses of findings in this respect are as follows:

#### **5.4.1 Expectation (توقع – *tuaqie*)**

The ‘expectation’ for any observant of ISC, according to Hefner (2017), is to live his/her life in the form of worshipping the Almighty Allah (SWT) always. Considerably, such an observant of ISC acts, or carries out assigned responsibilities in consonance with the three subthemes that evolved under this central theme; and these subthemes are i) ‘good mannerism’, ii) ‘accountability and transparency’, and iii) ‘unity and cooperation’:

##### **a. Good Mannerism**

‘Good mannerism’ reveals a set of positive behavioural traits that individual shows outwardly towards other people, and inwardly to oneself. ‘Good mannerism’ is precipitating all ‘praise-worthy attributes’ of ISC. To this extent, Schwartz (1977) opines, it is a universal norm to expect people to treat you well – whether with kind words or acceptable actions. Therefore, ‘good mannerism’ becomes an ‘expectation’ as Cialdini, Kallgren and Reno (1991) note, is to apply in the discharge of our daily affairs. It does not matter who exhibits this acceptable behaviour, what matters is the effect this brings on humanity in terms of social uplift and fulfilment of human’s desirable and profitable ‘expectations’. As ISC characterizes a culture that is consistent

in observance of Tenets/Ethics of Islam, Al-Kaysi (2015) maintains, it indicates that “those who have a proper religious attitude will instinctively seek to observe the good manners commanded or required by Islam” (p.17).

When asked about association between ISC and behavioural disposition of public service managers in Kano State – Nigeria, a *Shari’ah* scholar among participants in the study replied,

**‘To answer your question in a nutshell, religiousness, religiosity, and spirituality in conformity with Islam have affected, and will continue to effect good Behavioural Disposition of public service managers in Nigeria; whether in Kano or other parts of the country, provided manipulative or tended self-aggrandisement interests are forestalled or/and managed to the barest minimum.’ (SS1)**

To shed light on the foregoing point, another *Shari’ah* scholar among the participants clarified,

**‘Therefore, the religious values help them in carrying out their duties in an efficient and effective manner.’ (SS4)**

For that reason, a policy maker among the participants noted that,

**‘The highest standards required of public servants is what the religion is always preaching, and therefore it should be used as a measure – as a scale – to measure the standards of behaviour of public servants.’ (PM3)**

Also, to indicate the association between ISC and behavioural disposition of public service managers, a *Shari’ah* scholar who had earlier identified the relevance of ISC to public servants’ behaviour reiterated,

**‘I had suggested earlier that the performance of public servants should be based on good mannerism as what was obtainable in the past.’ (SS1)**

In that respect, the *Shari’ah* scholar maintained again that ISC is crucial for behavioural disposition of public service managers; as he emphasized,

**‘Hence, I strongly subscribe to measuring performance of public servants’ behaviour with Islamic spiritual culture.’ (SS1)**

On the contrary, a policy implementer among the participants lamented that despite ISC is a keep player in the behavioural disposition of public service managers;

**‘It is unfortunate that the behaviour of public servants is not put into consideration whenever they are being evaluated; and the behaviour should be the basis of evaluation.’ (PI3)**

Notwithstanding, a policy maker among the participants observed that,

**‘The problem with the measurement of behavioural patterns is that they are related into those scores affective domain – the changes in the behaviour can be measured on a long-term basis. You cannot say that when I came here, “I measured you as a loyal person”. It is a thing that you need to measure it in terms of these qualities, but then they are subjective.’ (PM5)**

On that note, ‘good mannerism’ is paramount quality anticipated for better, or at least, good behavioural disposition of managers – whether in the public or the private sector – because Al-Kaysi (2015) narrates that, “various aspects of Islam, ideological, spiritual, legal, social, economic, political, etc., are mutually consistent and supplement each other” (p.17). In Islam, on which ISC is predicated upon, the Almighty Allah clarifies between what Halstead (2010) regard as “*halāl* (permitted) and *harām* (forbidden)” to an extent that people can reason and choose appropriate values instead

of inappropriate values (p.283). Thus, managers' decisions that are based on Islamic values go a long way to satisfy people's 'expectation' that which Dahmardeh (2017) says, has positive implications for 'good mannerism'. In this regard, socialisation in ISC means a commitment to training a person to appreciate and demonstrate good moral values, because the:

Prophet Muhammad [SAW] said whoever is not kind to young people is not one of us and the best teaching that a parent can give a child is the teaching of good manners and character. The Muslim child absorbs the Islamic values from its parents, teachers, peers, friends and the environment, including the care-givers. Nip it in the bud is the best advice. Otherwise once the Muslim child develops undesirable habits and unethical values, it becomes extremely difficult to make the child into a good Muslim/Muslimah (Sattar & Aftab, 2017, p.30).

Beyond that, good moral values of Islam readily orchestrate sense of 'accountability and transparency' in whomsoever that adapts to such values inherent in ISC. People who are cultured with Islamic spirituality are generally accountable and transparent in any responsibilities, duties, or/and tasks given to them. So, to investigate association between ISC and behavioural disposition of managers in the public sector, Schulze (2017) notes that it makes an understanding of 'expectation' to behavioural disposition relevant. The 'expectation' from people who sincerely apply ISC includes but not limited to 'good mannerism' that endears 'accountability and transparency' in both their personal or public engagements.

#### **b. Accountability and Transparency**

With a broader perspective in this study, 'accountability' means a moral trait to facilitate and give accounts on performance of certain duties or responsibilities for a position or post that someone occupies. ISC considers 'accountability' to be prominent

for behavioural disposition, and as such, values of ‘accountability’ in Muslim communities remain crucial in the scheme of ‘good mannerism’ that people expect of everyone irrespective of position(s) they occupy or responsibility/responsibilities they are to perform. Therefore, it is a moral obligation for every individual to be accountable and transparent in whichever dealings he/she is involved, as Roberts and Scapens (1985) conclude; especially as Sulaiman and Willett (2001) explain that, when such individual believes in and respects the laid-down principles of Islam.

Again, ‘transparency’ is also as important as ‘accountability’ in Islam, because it is through ‘transparency’ that ‘accountability’ is achieved – where actions or activities pertaining to position occupied, or responsibilities performed are accounted for what Yasmin, Yasmin, Haniffa, and Haniffa (2017) say is via “recording and reporting” the same in an ‘expectation’ of complying with values of ISC (p.73).

A *Shari’ah* scholar among participants of this study made clarification about the very nature of ‘accountability and transparency’ within ISC; but at the same time, he complained about contrastive ‘reality’ of such in some Muslim communities, when he stated emphatically that,

**‘accountability and transparency are rooted in Islam, which are fundamental to economic success. Therefore, when you look critically in Nigeria today, or in Kano, or in majority of Muslim lands, these essential economic variables are not there.’ (SS1)**

As Islam gives priority to ‘accountability and transparency’ for all our intentions and deeds as prescribed; ISC values of ‘accountability and transparency’ are therefore to guide human beings from what Elghuweel, Ntim, Opong and Avison (2017) describe





And the Book will be produced, and you will *See* the criminals, fearful of that which is therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a large thing but has recorded it with numbers!" And they will find all that they did, present, and your Lord treats no one with injustice.<sup>126</sup> (Q.18: 49).

لَقَدْ أَحْصَيْنَاهُمْ وَعَدَّ لَهُمْ عَذَابَهُمْ يَوْمَ : ٩٤ )

Verily, He knows each one of them, and has counted them a full counting.<sup>127</sup> (Q. 19: 94).

Going by the messages of those foregoing verses cited, ‘accountability and transparency’ are not just values identified for ISC to effect behavioural disposition, rather those values have direct affective cause towards establishing ‘unity and cooperation’ which Yasmin, Yasmin, Haniffa, and Haniffa (2017) emphasize are needed for successful governance and government as the religion of Islam prescribes. The true consequences are the extent that ‘accountability and transparency’ driven by ‘good mannerism’ display in response to ‘expectations’ of the public from those reposed with hope and trust, as Basir, Abdul Ghani Azmi, Syed Ismail, Patmawati, and Mohamed (2017) maintain, is for effective and efficient service delivery.

### c. Unity and Cooperation

‘Accountability and transparency’ remain crucial for management to drive growth and ensure sustenance in every organisation that pays attention to and enshrines ‘good mannerism’ and other Islamic values among stakeholders whose responsibilities rest on ‘unity and cooperation’, for which Abas (2017) says is, to achieve collective goals

---

<sup>126</sup> Accessed @

[http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=2724&Itemid=73#1](http://www.qtafsir.com/index.php?option=com_content&task=view&id=2724&Itemid=73#1)

<sup>127</sup> Accessed @

[http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=2660&Itemid=75#1](http://www.qtafsir.com/index.php?option=com_content&task=view&id=2660&Itemid=75#1)

and objectives of the organisation. ISC for that purpose, Mohd (2017) and Orwin (2017) insist, is to instil ‘unity and cooperation’ that Islam preaches among humanity irrespective of race, tribe, gender, social status or political class; provided people appreciate and practise good morals that are part and parcel of the very behavioural fabric that Islam teaches. A *Shari’ah* scholar among participants in this study further observed that,

**‘There is another thing, which Islam teaches as a foundation of civilization; and that is unity, and you join it with cooperation – unity and cooperation. Without unity, people cannot prosper.’ (SS2)**

Beyond that, Islam gives attention to inter-personal relations between Muslims and non-Muslims. Islam therefore, Hasan (2011) emphasizes, encourages that Muslims should maintain ‘unity and cooperation’ in the society; irrespective of class, group, status, skin, and colour of people who reside in the community; especially the ruling class is to exhibit all values and principles inherent in Islamic Management because this is what ISC is all about in formal organizations. However, Islamic Management as a discipline in multi-cultural society is still at infant stage, yet Loqman and Bulbul (2011) argue its practice has spread over centuries – from the period of early propagation of Islam through the times of the *Sahabah*, the *Tabi’in*, and those that followed them immediately – until present day. Islamic values, notwithstanding, remain relevant and still serve as the best values that Baderin (2007) says is to create and nurture a united, stable, and peaceful society where everybody’s rights are protected. That is why the Almighty Allah commands in Surah *An-Nahl* of the Holy Qur’an that:

إِنَّ لِلَّذِي أُمِرَ بِالْعَدْلِ وَالْإِحْسَانِ وَبِاتِّعَاءِ ذِي الْقُرْبَىٰ وَبِإِغْنَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلِبَغْيِ عِظَمِهِ  
لَعَلَّكُمْ تَتَّقُونَ (سورة النحل : ٩٠)

Verily, Allah orders justice and kindness, and giving (help) to the relatives, and He forbids immoral sins, and evil and tyranny. He admonishes you, so that perhaps you may take heed. (Q.16: 90).

The foregoing verse of the Holy Qur'an describes how human beings should live and interact among themselves to ensure 'unity and cooperation' in any society they find themselves. The 'expectation' of obedience to the verse is that people shall rule and be ruled according to the *Maqasid al Shari'ah* (Principles of *Shari'ah*), which Banks (2017) expresses signifies good governance, good government, and good followership. However, the 'reality' of behavioural disposition as shown from analysis of this study provides insights into the study of Ali (2017) that many people show contradictory circumstances in various societies in present time – whether in Muslim societies or non-Muslim societies. Appropriately, ISC serves to correct the demeaning 'reality' of behavioural disposition among managers and the general populace in various societies; as the Almighty Allah explains in Surah *Asr* of the Holy Qur'an:

(سورة وَلْيَحْزَنْ- إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُورٌ- إِنْ لَّيِّنَ أَهْلُؤَا وَعَلُوا لَصَلِّحْتَ تَوْصُونَ بِحَقِّ تَوْصُونَ بِالصَّبْرِ  
لِعَصْرِ : ١-٣)

By *Al- 'Asr*. Verily, man is in loss. Except those who believe and do righteous deeds, and recommend one another to the truth, and recommend one another to patience. (Q.103: 1-3)

The foregoing Divine verses express both the 'reality' of behavioural disposition of people in present times, and the 'expectations' ISC stands to achieve. The following section therefore presents the analysis on some of the participants' understanding of 'reality' on association between ISC and behavioural disposition in this study.

#### 5.4.2 Reality (*waqie* – واقع)

The ‘reality’ about Islam is never changing, nor the ‘reality’ about ISC; and this proposition etched the notion of Mushtaq, Saghir, Kayani, and Bukhari (2014). ISC emphasizes the essential norms, values, and principles that lead and enable people to attain *لرواحية الإسلام* - *Alrruhiyat Al-Islammiy* (Islamic spirituality). Thereby, *الإدارة* - *Al'iidarat Al-Islamia* (Islamic Management) focuses on achieving *لنجاح* *Al-Falah* (success), which is the actual reality people expect to witness through *لخوف من* *Alkhawfu mmina Allah* (the Fear of Allah) that Abbasi, Ur Rehman, and Bibi (2010), Branine and Pollard (2010), and Rafiki and Wahab (2014) opine will manifest in effective and efficient governance and government.

However, the level of *أخلاق* - *Akhlaq* (Morality) of people to uphold *عدل* - *Adl* (Justice), through *لغنى لديني* - *Alttaddini* (Religious devotion), and other required ‘right guidance’ mechanisms are fast depreciating in many societies; and this is not be far fetch from what Ali (2017) tagged as “Conflict of Interest” where sociological norms and values are getting deeply enmeshed with corruption (p.198). Majority of the participants of the study agreed that many public service managers in present time have not met the ‘expectations’ people have about them in relation to ISC. In fact, two *Shari'ah* scholars among the participants complained bitterly about the negative ‘reality’ in the public services. In this manner, a *Shari'ah* scholar strongly regretted the poor ‘reality’ of the moral decadence, and lamented that corruption is now an impediment to the social harmony of various societies,

**‘So much that we are fighting most today, like in the Muslim countries: all between one group of Muslims and another. So therefore, this aspect of our culture has been neglected; and you cannot say that there is Islamic spirituality in the Muslim communities nowadays**

**anymore, and Muslim communities in Kano are not in exemption.’ (SS2)**

In another instance, another *Shari’ah* scholar expressed disappointment, but with caution, about ‘reality’ on ‘immorality’ that has pervaded the public services,

**‘This is not to say that we still don’t have very few exceptional ones who portray good morals and portend positive optimism for attitudinal revival of the public services. However, this is a pointer to the fact that immorality has pervaded administration of public services, vis-à-vis our individual private lives, which accounted for and serves as the building foundation of our public life.’ (SS1)**

Awan Imran (2017), however, decreed the attribution of social malice to Islam. He noted that immorality attributed to only Muslims contrasts the fact that Islam frowns at irrational, illogical, and every other form of unacceptable behaviour that contradicts Laws of Allah (i.e. the Holy Qur’an and the Sunnah as well as the authentic Hadith of the Holy Prophet Muhammad – SAW). Notwithstanding, there are some misguided elements within the religion of Islam who by the nature of poor understanding of the religion, or by illusion of their self-ego extremist belief – which contradicts *Wasatiyya* (the moderation value) of Islam that Göle (2017), Hanapi (2014), and Scourfield (2017) decry has continued to misrepresent the true teachings of Islam.

To buttress the points above, the Almighty Allah in Surah *Al-Baqarah* of the Holy Qur’an cautions on the ‘reality’ about behavioural disposition of some public service managers in association with ISC:

وَمَنْ لِّنَاسٍ مِّنْ عِيقُولٍ ۚ عَاهِلٌ لِّلَّيْلِ وَلِئَازٍ مِّنَ الْغُيُوبِ ۚ وَمَا يُغْنِي عَنْهُمْ كَيْدُهُمْ وَلَئِنَّ عَاجِلُ الْوَعْدِ لَشَدِيدٌ ۚ (سورة القصص: ٨-٩)

And of mankind, there are some who say: "We believe in Allah and the Last Day" while in fact they do not believe). They try to deceive Allah and those who believe, while they only deceive themselves, and perceive (it) not!).<sup>128</sup> (Q.2: 8-9).

To conclude this section, it is important to emphasize the ‘reality’ about people’s perceptions which Shehu (2017) claim are wrong – “especially between Muslims and non-Muslims in the present-day” – regarding Islam and Muslims (p.148). Proper understanding of the former and the latter would clarify the misconceptions and manipulation about the facts inherent in Islam and true, pure, and rightly guided Muslims. Though, Awan (2017) warns that there is infiltration of Islam and Muslims by those who bent on tarnishing the image of Islam and its followers. The facts, however, about Islam and Muslims remain ‘reality’ for ISC to drive and maintain *Da’wah* (الدعوة) toward what bin Mohamed Taib (2012) and Khan (2016) is requisite for reshaping the mind-sets of Muslims and non-Muslims in the hope to know and reach *الحقيقة عن تقوية لروح* - *Alhaqiqat ean tazkiyat al-naafs* (Truth about Purification of the Soul).

For as much as Islam encourages good social, economic, political, and administrative values; El-Affendi (2003) argues that the contradictions found in Muslim communities does not make Islam to condone, nor encourage ‘immorality’ as adjudged by the detractors of the noble social moral norms, values, and upright principles laid down by the infallible religion of Islam. With all conscience, the ‘reality’ about association between ISC and behaviour performance of many public service managers calls for value reorientation and total social rejuvenation, which Dangor (2005) emphasizes is

---

<sup>128</sup> Accessed @ [http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=441#1](http://www.qtafsir.com/index.php?option=com_content&task=view&id=441#1)

only possible with a strong culture of Islamic religiosity and Islamic spirituality to attain the lofty ‘expectation’ that results in *Falah* (i.e. Success). Shahzad, Shafiq, and Sajid (2015) in that regard note that ‘Religiosity’ and ‘spirituality’ in Islam play prominent functions in human entire life. Thus, a careful explication of dimensions of ISC plays significant roles to realise and match ‘expectations’ of people with its inherent ‘reality’.

#### **5.4.3 ISC Dimensions in Association with Behavioural Disposition**

Existing literature indicates that ‘religiosity’, according to Jamal (2016) and Rusu and Turliuc (2011), possesses various dimensions, while at the same time ‘spirituality’, to Dasti and Sitwat (2014), shows different dimensions in its formation and application. Thus, grounded theory analysis of inquiry for this study establishes that ISC has various dimensions for association with behavioural disposition. In this perspective, five dimensions emerged from analysis of this study data sets, and these dimensions include: a) ‘religious perspective’; b) ‘ethical perspective’; c) ‘educational perspective’; d) ‘administrative perspective’; and, e) ‘economic perspective’. These dimensions, however, evolved without subthemes. The reason for that is in part to modal dimensions of ISC; which therefore explains the theoretical description of ISC within etymological stance accorded to the phenomenon<sup>129</sup> of ISC (See Corbin & Strauss, 1990; Lin, 2013). So, generated figure for dimensions of ISC is presented as follows:

---

<sup>129</sup> In an effort to make ISC a more abstract concept in association to behavioural performance, Corbin and Strauss (1990) recommend that “it must be developed in terms of its properties and dimensions, the conditions, which give rise to it, the action/interaction by which it is expressed, and the consequences that result” (p.420). In fact, Lin (2013) argues that phenomenon in qualitative inquiry usually have more than one meaning, and thereby such phenomenon will have multi-dimensions as well as multiple effects.



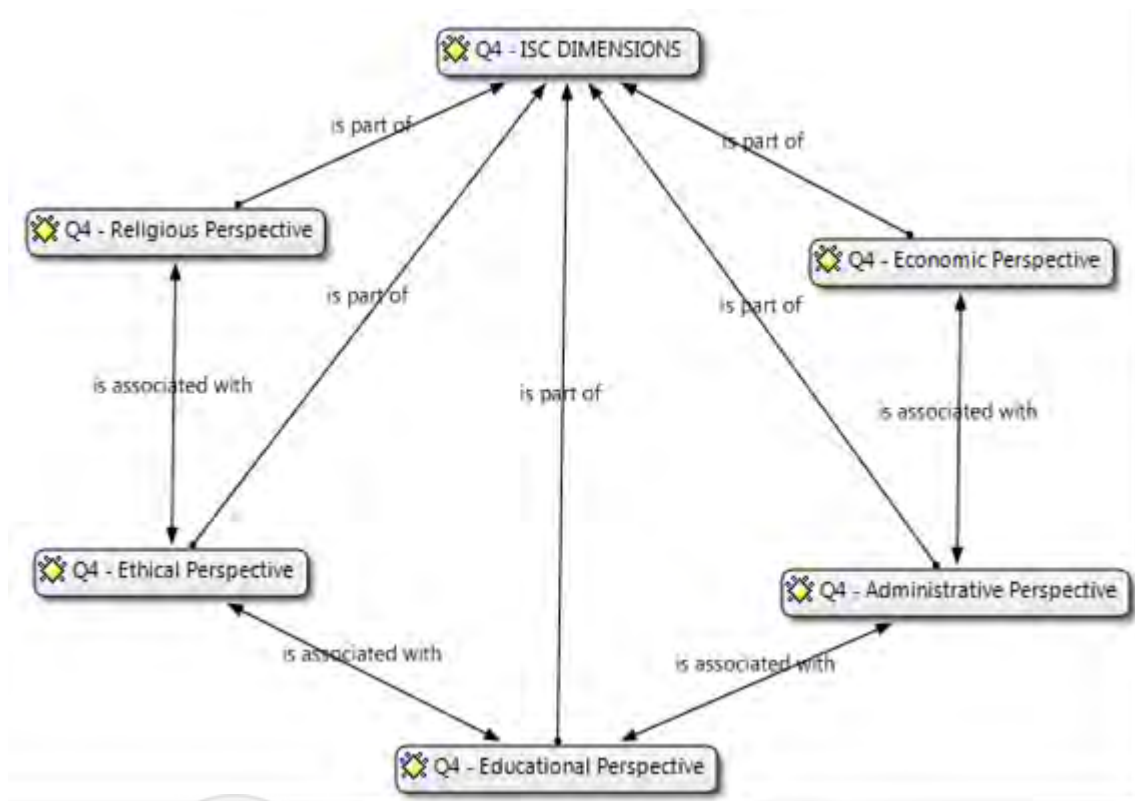


Figure 5.5

Diagram on emergent themes for dimensions of ISC in association with Behavioural Disposition.

Source: Atlas.ti (Version 7) software used for analysis of qualitative data – 2016 to 2018.

The above figure indicates five central themes, which concurrently emerged for, and are integrative dimensions of ISC in association with behavioural disposition; as evolved through grounded theory analysis. The themes are presented in the following table:

Table 5.6

*Themes of ISC Dimension in association with Behavioural Disposition.*

Category	Themes
Dimension of ISC	Religious perspective
"	Ethical perspective
"	Educational perspective
"	Administrative perspective
"	Economic perspective

Source: Researcher's conceptualization, 2016-2017

It is important to investigate which perspective the ‘reality’ of ISC takes, because that becomes dimensions through which Dasti and Sitwat (2014) believe an assessment about its ‘expectations’ are judged. Noting that ISC is inseparable from cultural norms, values, and practices embedded in ‘religiosity’ and ‘spirituality’ from Islamic perspective, Khdir (2018) explains, this precipitates that an ISC dimension emerges to affect various aspects of human endeavours; as “Islam is a complete way of life” (p.43). Besides, the emergent central themes in this case are all associated with one another in a sequential order, and all of them have implications for proper understanding of ISC. On that ground, presentation of the five central themes are under the following sections from 30 quotations of participants’ understanding:

**a. Religious Perspective**

Discussions on ISC dimensions include ‘religious perspective’, because ISC symbolizes Islamic culture that is established on religious values and ethics; as Shushtery (1954) argues that Islam itself is a Divine religion that is religiously inclined. This is the more reason why description, understanding, or examination of ISC would be within religious connotation, because doing the contrary indicates an attempt to shift focus for which the culture (i.e. ISC) is to serve.

To determine behavioural disposition of people from an ISC perspective, Yust, Johnson, Sasso, and Roehlkepartain (2006) emphasize that the true moral standards upheld by all Divine religions become imperative – whether with those correctly conceived scriptural words/messages, or with those rightly construed prophetic sayings and deeds. The idea is clear about ‘religious perspective’ for ISC as recorded from

opinions of several policy makers and a policy implementer who participated in this study.

According to a policy maker who severally gave his opinions on ‘religious perspective’ to ISC dimension; especially regarding multi-religious nature of Nigeria, he emphasized,

**‘I very much agree with you that Nigeria is a multi-religious, and multi-cultural in its setting. Yet one thing that we should understand is that all religions equally teach the same standards of moral behaviour, and whichever prescription that that Islam gives, if you go deep into Christian religion you would understand that it also preaches the same standards of moral behaviour.’ (PM9)**

On the contrary, another policy maker that participated in this study cautioned,

**‘However, this does not mean that everybody is applying the same method in his official duties. So, when you know this you can say that it is either they don’t understand Islam, or deliberately/willingly they decide to go against the teachings of Islam.’ (PM10)**

Irrespective of the contradiction stated earlier about behavioural disposition of public service managers to the desired association with ISC, the initial policy maker who observed the multi-religious nature of Nigeria suggested that there should be introduction of a religiously-appeal model for behavioural transformation in the public service. He recommended,

**‘Therefore, the model that is going to be developed should prescribe good standards of behaviour, which is equally acceptable to the Christians, Muslims, and non-conformists to the two religions.’ (PM9)**

In addition to the foregoing opinion, the policy maker maintained that,

**‘religiosity as Islamic religious culture is the solution to all the vices we have in our society.’ (PM9)**

Again, the other policy maker was consistent in his belief when he further clarified his position by arguing that,

**‘Where religion is concerned, particularly when we talk of Islam, I can see the impact the religion has on the lives of people; and I can say that it is positive.’ (PM10)**

Despite the contradiction in the comparison between two earlier positions<sup>130</sup>, the only policy implementer who commented in this respect indicated the influence of religious perspective of ISC on good behavioural outcome when he expressed,

**‘I will suggest that religious performance of public servant should be prominent among the attributes to be observed. Again, you should measure good social interaction.’ (PI5)**

Furthermore, another policy maker in this study identified religious perspective association of ISC with behavioural disposition when he remarked,

**‘By the time you use that, and productivity of our civil servants is increasing; and people are happy and being fair, and things are going on better, it will serve as a model that others, who are not within the Islamic religious perspective can see something in it and adopt it.’ (PM1)**

Islamic culture, according to Shushtery (1954), permeates with generally accepted moral virtues that are inherently prescriptive norms of religion, therefore ISC is only correct if its authenticity mirrors religious outlook. This is true as found in the opinions

---

<sup>130</sup> Through constant comparison method of grounded theory, checking codes from both contrasting opinions of the study participants with existing literature moves “Religious Perspective” to more abstract category. See Charmaz (2014) and Corbin and Strauss (1999); to reference but few authors who discuss grounded theory analysis.

of different participants who reiterated the ‘religious perspective’ for ISC dimension. In the same vein, several authors/scholars (e.g. Aghasi et al./ 2014; Al-Menayes, 2016; Bonab, Miner, & Proctor, 2013; Ghorbani, Watson, Geraumayepour & Chen, 2013; Ghorbani et al., 2014; Nasr, 1987; Datsi & Sitwat, 2014; Kamil et al., 2015; Othman, 2011) have also indicated that no study of Islamic spirituality is complete without considering its ‘religious perspective’. That being the case, a correct conceptualization, definition, interpretation or/and evaluation of ISC is appropriate if done within what Neck and Kumar (2002) refer as religious perspective, and this is not farfetched because Islamic religious norms, values, and principles, in the opinion of Ratten, Ramadani, Dana, and Gërguri-Rashiti (2017), are usually link to ‘ethical’ stance.

#### **b. Ethical Perspective**

Islam commands a great deal of ethical values. Moghul (2017) and Zin et al. (2017) emphasize that this is also the same with ‘spirituality’ from Islamic perspective; for which the overall goal is to ensure good interpersonal relationship and optimal social standards among human beings. It is a well-established fact, as Al-Kaysi (2015) argues, that Islamic culture has survived over a very long period on dignified moral strides, which relies on the Divine inspirational texts of the Holy Qur’an, and the exemplary sayings and deeds of the noble Prophet Muhammad (SAW). Participants of various status in the study agreed that ethics is relevant for a meaningful description or/and evaluation of ISC. This is because morals are not only yardsticks to assess behavioural disposition of human social, economic, and political performances; but Osman (2008) cautions that rather morals remain forerunner for a progressive culture among different communities irrespective of status, tribe, ethnicity, race, colour, religion, and political and social ideology.

A policy implementer among the participants of this study expounded,

**‘By human conduct, the realm of behaviour should be gauged within ethical perspective – “How people relate to each other”; “How they relate with the State”; “How they relate with the government”.’ (PI1)**

To illuminate ethical dimension of ISC for association with behavioural disposition, a *Shari’ah* scholar in this study added,

**‘Moreover, if you look at all ‘Positive Ethical Rules’; I mean those ethical standards that are not in any way deceptive, discriminatory, commonly irrational nor intuitively illogical, you will realize that such rules are usually tailored towards Islamic Creeds.’ (SS1)**

It was in the light of the foregoing opinion on ethical dimension of ISC for association with behavioural disposition, that a policy maker in the study proposed,

**‘If a model [evolves] for the measurement of public servants’ behaviour in Nigeria based on the Islamic spiritual culture, it would go a long way in maintaining a standard of behaviour that is required of civil servants in the country.’ (PM3)**

Further to the foregoing observation on ethical model for ISC, the same policy maker recommended that,

**‘The model should encompass all those characteristics, all those standards of behaviour. Having said that, other standards of behaviour that are required could be selfish; and they should not be selfish at any given time.’ (PM3)**

The same participant (i.e. the policy maker) explained further that,

**‘In any society, you can develop that model to serve as a measure – not only for public servants – but also for general behavioural standard; and that could actually guide the society in all fronts.’ (PM3)**

Trying to explicate the essence of ethical dimension of ISC for association with behavioural disposition, another policy maker in the study expatiated on this that,

**‘this model can be used to assess the behaviour of the people; because these tenets are things that show the commitment of people, the fear of God, and selflessness of individuals and communities, and the idea that you are also helping people and yourself – because you are getting reward here and hereafter.’ (PM5)**

To corroborate his initial argument, the *Shari’ah* scholar regretted about observation on ethical dimension of ISC for association with behavioural disposition in the public services. He explained,

**‘What I’m saying is that those that observe the ‘*Ukumu Shari’ah* (i.e. the Precepts of Islam) in present times have decreased significantly in number, and at the level of applicability. So, you realize that now-a-days the behaviours of managers of our public services, whether at the lower or upper level, have become worrisome for *Ulama* (the Islamic scholars), as well as all lovers of good manners.’ (SS1)**

For the foregoing reason among others, the same *Shari’ah* scholar gave his recommendation as to how performance of public service managers would improve,

**‘I strongly recommend that the basic or the most important behavioural attribute that needs to be observed about general performance of the public service managers anywhere in the world is observance of *Mudawwanat ‘akhlaqiat Al-Islammy* (Islamic Moral Codes) that are consistent within every time and space. The Islamic Behavioural Codes do not segregate between Muslims and other followers of other faiths or religions. The Codes are never partial, nor discriminatory. They are never and will never manipulate the perception and understanding of the people. These Codes expect all and sundry to be of good characters at all times.’ (SS1)**

Besides that, the policy maker who had severally espoused ‘ethical perspective’ on dimension of ISC for association with behavioural disposition, later expounded its benefits when he said,

**‘It will serve as a standard for gauging their behaviour; and it will guide the civil servants to behave in the most acceptable behavioural pattern; so that at the end of the day this nation will actually evolve up into the way we want.’ (PM3)**

Another justification put forward by a different *Shari’ah* scholar in this study for ‘ethical perspective’ of ISC was an argument on its benefits. He argued that ‘ethical perspective’ on ISC is,

**‘part of the reasons why the hitherto Islamic societies thrived was because they had good system of taking care of the indigents. Those are the groups of people who are weak, such as people with some disabilities; people with special needs; the orphans; and other person that was weak in the society who needed some form of assistance had a kind of system taking of them.’ (SS2)**

Altogether, the policy implementer, who expounded that assessment of human behaviour be gauged within ‘ethical perspective’, thereby expressed that,

**‘Islam takes into consideration the non-Muslims; it guarantees the rights of non-Muslims, the rights of Muslims alike. In fact, the rights of non-Muslims are guaranteed under Islam up to the point whereby they would not be in duress to Islam, therefore there is nothing wrong implementing Islamic Regulations on non-Muslims, because they would not be harmed; in that non-Muslims are given chance to decide whether to come under Islamic Rules, or not.’ (SS1)**

‘Spirituality’ and culture of Islam are premised on ethical principles, Khan, Rasool, Mattoo, Hurrah, Ajayi, and Olanrewaju (2017) maintain that this is because Islam itself underpins moral ethics as foundational “social arrangement of well characterized



features” for human interactions and accomplishment in this world and the world after (p.1408). In fact, the Almighty Allah encourages human beings in Surah *An-Nahl* to be mindful and observant of ‘ethical perspective’ of ISC. Allah says:

مَنْ عَمِلْ صَالِحًا مِّنْ ذَكَرٍ أَوْ لَمْ يَلِدْ أَوْ لَمْ يَمُنَّ هُدًى لَّنْ نَّجْزِيْهِ حَسَبَ عَمَلِهِ إِنَّهُ كَانَ مُخْلَصًا  
(يَعْلَمُونَ) سورة النحل : ٩٧ )

Whoever does righteous deeds - whether male or female - while he (or she) is a believer; then We will certainly give them a good life, and We will certainly grant them their rewards in proportion to the best of what they used to do.<sup>131</sup>  
(Q.16: 97).

Some scholars have indicated that ‘ethical perspective’ of ISC is readily availed to guide people’s behavioural disposition. Muwazir and Muhammad (2006) note that this is determined by Islamic Precepts that emanate from the Holy Qur’an, the Hadith/Sunnah, *Ijma’*, and *Qiyas*. In addition, this ethical model transcends ordinary social interactions among people; as Hassan and Syafril Harahap (2010) mention, it covers all human endeavours including “spiritual, economic, political and social, and faithful execution of duties and obligations” (p.207).

Essentially, any ‘ethical perspective’ of ISC in this regard would be in line with what Mohammed (2007) believes to be “four fundamental ethical principles that bring a unique Islamic perspective. The four fundamental ethical principles are Unity (-*Tawhid*), Equilibrium (*Al-Adl*), Free Will (*Ikhtiyar*) and Responsibility (*Fardh*)” (Tilt & Rahin, 2015, p.49); and these are dependent upon proper and sufficient knowledge of Islamic religion through ‘educational perspective’, because Sattar and Aftab (2017),

<sup>131</sup> Accessed @

[http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=2938&Itemid=71#1](http://www.qtafsir.com/index.php?option=com_content&task=view&id=2938&Itemid=71#1)

observe that “Islamic education help[s] in shaping positive attitude and character building” for sustainable society (p.28).

**c. Educational Perspective**

ISC has educational attainment as part of its desirability to shape or reshape what Sattar and Aftab (2017) call “total personality of man through training of the human spirit, intellect, rational self, feelings and senses” (p.29). In the way indicated, people will understand and properly socialize using Islamic ‘spirituality’ when they know and appreciate the essence of ISC, and this guarantees a positively construed culture of Islam in its normal, right, and pure form. Thus, Arnett (1995) identifies “socialization as a cultural process”, which is through several institutions that “include family, peers, school/work, community, the media, the legal system, and the cultural belief system” (p.617) to become a focus of attention for ‘educational perspective’ to effect or/and measure authenticity of ISC to drive acceptable moral/ethical values for successful and standardized public services behavioural disposition.

In that respect, a policy implementer that participated in this study observed that ‘educational perspective’ on ISC goes a long way to making people understand, appreciate, and utilize the ethical morals enshrined by Islamic religion in ISC; when he remarked,

**‘You have to know the dimensions of what is acceptable, and what is not in human behaviour. What is right and what is wrong in Islam; what is true and what is false; what is permissible and what is not; what is accountable and what is not. You have to be mindful of all these things when you conduct your daily affairs; that is my understanding of spirituality in Islam. It involves knowledge; using Islamic knowledge in determining how you relate to God, and the rest of the community.’ (P11)**

It is therefore important for true believers in Islam to understand the very nature and essence of ISC, and therefrom let its engrafted moral beliefs influence their behavioural patterns. To advocate the ‘educational perspective’ on dimension of ISC for association with behavioural disposition, another policy implementer explained,

**‘My feeling is that from the theoretical perspective, I would expect that Muslims who are very much supposed to be committed to implementing Islamic beliefs and practices in their lives; would have their behaviour patterns to be in line with these beliefs and practices of Islam. Islam enjoins us to have many qualities including truthfulness, honesty, hard work, good relationships with others, and a host of other things that have bearing on – not only on your personal life, but also on – your work life.’ (P12)**

Another participant who is a policy maker had reservation about ‘educational perspective’ on dimension of ISC for association with behavioural disposition; he carefully expressed that,

**‘You cannot do that without going back to the curriculum. You need to train the public servants based on these Tenets. Honesty, morality, punctuality, loyalty; all these things are universal values. Nobody nor any religion would tell you that, “I do not preach honesty”. All religions preach punctuality or loyalty, despite that these are equally secular [values]. If you want to do that in terms of injecting them in the public service, write them in the school curriculum – you need to inject them from Primary School system – the teachers need to be punctual, honest, loyal, and be of other good characters.’ (PM5)**

For the foregoing reason, a *Shari’ah* scholar in this study expressed optimism about ‘educational perspective’ on dimension of ISC for association with behavioural disposition; he gave advice that,

**‘At least, let them study it. Despite the turmoil in the world, many Western Academics are still studying Islam; and coming out with very positive findings about it (Islam). If you study it, you will find out that Islam is a very good way of life’ (SS4)**

On that note, the policy maker who had made reservation about ‘educational perspective’ on dimension of ISC for association with behavioural disposition later explained the purpose of ‘educational perspective’ on ISC. He concluded that,

**‘If you want to have measurement in terms of religious aspects or religious culture, you need to inject that right down in the school curriculum. You need to inject the fear of God, the tenets of Islam, and everything in the curriculum, so that it reflects what you need to achieve; and it will change the behaviour of the students, and behaviour of the future public servants based on Islam. If you don’t do that, you should not come at the end after you have trained them based on secularity, thereafter to say [that] you want to measure them base on Islamic values – it is not possible!’ (PM5)**

Education for whichever form it takes in Islam, Shorish (1988) argues that, “Islamic culture and religious education [has the propensity to develop a human being into] God-

fearing (*muttaqi*), learned (‘*alim*), and brave (*shuja*’)” fellow who in turn upholds and displays excellent level of moral conducts (p.60). Therefore, Khan et al. (2017) agreed that education in Islam has the capacity to mould every individual into a morally upright being that ISC advocates. However, McClure (2009) debunks the insinuations that Islamic education could lead to immorality like extremism, fundamentalism, and other social vices. Moreover, Fair, Goldstein, and Hamza (2016) disagreed with the notion, and they emphasized that, “Islamic education is not the problem per se but rather the low quality, bias-ridden, sectarian content of religious studies curriculum in [some societies] is at fault” (p.5).

To put the foregoing misconception/misinterpretation straight, it is appropriate here to indicate that Islam and Islamic culture had never and will never preach nor support immorality in any guise. Shushtery (1954) emphasizes whether it is extremism, fundamentalism, terrorism, or other ‘ism’ form of/with negative connotations, ideologies, or justifications. Accordingly, Husain and Ashraf (1979) posited that,

Knowledge divorced from faith is not only partial knowledge; it can even be described as a kind of new ignorance. The man who has lost his faith in God is not recognized by Islam as a man whose knowledge can be described as deep. Such a person, however extensive his acquaintance with books, has but acquired only a fragmentary view of the universe (p.3).

Therefore, true and correct beneficial education becomes a model for ISC; according to various verses of the Holy Qur’an where the Almighty Allah (SWT) guides humankind through Prophet Muhammad as instructed in Surah *Al-Baqarah* and Surah *Ad-Dhariyat*. Allah (SWT) says:

قَالَ لَئِنْ لَمْ يَنْتَهِ عَمَلُهُمْ لَوْ أَنِّي لَأَرْثِي لَهُمْ لَوْلَا إِلَهُي لَمُوتُوا لَئِنْ أَوْتَيْنَا آيَةً سَوْفَ نَلْقَىٰ رَ: ١١٨ )

And those who have no knowledge say: "Why does not Allah speak to us (face to face) or why does not a sign come to us".<sup>132</sup> (Q.2: 118).

In addition to illustrating the ‘educational perspective’ on dimension of ISC for association with behavioural disposition, the Almighty Allah further accentuates the importance of education in this regard by saying:

وَلَقَدْ نَفَحْنَا مِنْ عَوَآءِهِمْ مِنْ بَعْدِ مَا جَاءَكَ مِنْ لُغْمٍ لَكَ إِذْ أَلَمَنْ لَظَالِمِينَ بِسُورَةِ الْقُرْآنِ : ١٤٥ )

Verily, if you follow their desires after that which you have received of knowledge (from Allah), then indeed you will be one of the wrongdoers.<sup>133</sup> (Q.2: 145).

From another viewpoint, a narration from Hadith also captures essence of ‘educational perspective’ on dimension of ISC for association with behavioural disposition in this respect:

Narrated ‘Uthman, the Prophet (SAW) said, “The best among you (Muslims) are those who learn the Qur’an and teach it” (Bukhari, 256AH: 6/61, *hadith* no.545).

Accordingly, a well-construed ‘educational perspective’ for ISC guides towards proper ‘administrative perspective’. For that cause, Fair, Goldstein, and Hamza (2016) claim that, “[a]nalysts typically understand such positions as those which privilege the role of Islamic law (*sharia*) in political life or in the functioning of the state” (p.9). There are various Islamic schools around the globe that promote Islamic ‘educational perspective’ in this regard. With a view to afford clear and positive Islamic ‘administrative perspective’ that encourages the spread of true and correct Islamic culture, Rashid and Muhammad (1992) express that those Islamic schools are also to

---

<sup>132</sup> Accessed @ [http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=317#1](http://www.qtafsir.com/index.php?option=com_content&task=view&id=317#1)

<sup>133</sup> Accessed @ [http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=288#1](http://www.qtafsir.com/index.php?option=com_content&task=view&id=288#1)

develop individual and group of Muslims who would not only preach, but also practise moral virtues commanded by Islam. Fair, Goldstein, and Hamza (2016) are of the view that, “it is entirely possible that efforts to discourage religious knowledge acquisition altogether may exacerbate the problem of popular support for violent extremism rather than mitigate the same” (p.21-22). ‘Educational perspective’ on ISC has greater implications for administration of the public, the State, and the government. This is because in “Islam, education is for the holistic development, and religion is not a mere set of moral principles, but a complete system encompassing and integrating the political, social and economic, as well as personal, moral and spiritual aspects of life” (Dabashi, 1993, p. 439; Shah, 2006, p.368).

**d. Administrative Perspective**

‘Educational perspective’ on dimension of ISC for association with behavioural disposition through Islamic management shall help to position an ‘administrative perspective’ on ISC. Rashid and Muhammad (1992) alluded that Islamic education, as well as Islamic school, greatly affects the calibre and faculty of organizational workforce who possesses such Islamic education or passes through such Islamic school. Correspondingly, an ‘administrative perspective’ on dimension of ISC for association with behavioural disposition relate to Islamic ‘educational perspective’ therefrom. On that ground, a policy implementer in the study regretted about non-conformity to ISC ‘administrative perspective’ in the public service; he complained that,

**‘Though we have civil servants here, but they may not be best because some people enter the civil service on grade-level, get promoted till they retired - automatically without at least undergoing any proper and strict evaluation, monitoring and promotion – this is not Islam. Islam is about rewarding the good, punishing the bad. Unfortunately, nowadays things base on that [immorality]; and that is very bad, I think that should be looked at.’ (PI3)**

Furthermore, another participant who is a *Shari’ah* scholar, in his own view, recommended a need to inquire whether an ‘administrative perspective’ on ISC applied within Kano State public service or not; in his words he stated that,

**‘You should go and look at the way we make our laws; the way we implement our laws; and of course, the way we administer them, the way we adjudicate our laws, and so on and so forth. You can scrutinize and make the necessary enquiries to see whether we are implementing Islamic spiritual culture [or not].’ (SS2)**

In response to the *Shari’ah* scholar’s comments as above, a policy implementer in this study indicated that an ‘administrative perspective’ on dimension of ISC for association with behavioural disposition exists in Kano, as illustrated,

**‘For example, there was enactment of so many laws. The implementation of the *Shari’ah* made *Shari’ah* the most important guiding principles of civil service. Secondly, the government pursued and fought so many un-Islamic practices.’ (PI1)**

Another participant who is a *Shari’ah* scholar related an ‘administrative perspective’ on dimension of ISC for association with behavioural disposition adopted in Kano prior to, and during colonialism. The *Shari’ah* scholar narrated that,



**‘History has it that the Colonialists recognized the efficacy of Islamic culture among people then, and they consolidated their power by building on it [i.e. Islamic culture] through what is called “Indirect Rule”, where the existing administrative structures were maintained to pass instructions down to the common man.’ (SS1)**

The policy implementer who had earlier maintained that ‘administrative perspective’ on dimension of ISC for association with behavioural disposition applied under the Colonial administration in Kano later gave insight on how it happened. He noted that,

**‘submerging of the Emirate system of administration under the British secular authority created an Islamic influence in the administration, whereby certain Islamic values were introduced into the civil service.’ (PI1)**

In the light of the foregoing, a policy maker in this study reiterated the significance of ‘administrative perspective’ on dimension of ISC for association with behavioural disposition; in his conclusion,

**‘Therefore, any form of model for the measurement of behaviour that base on Islamic spiritual culture would go a long way in shaping the type of public/civil servants that we have in this country. It will serve as a standard for gauging their behaviour; and it will guide the civil servants to behave in the most acceptable behavioural pattern; so that at the end of the day this nation will actually evolve up the way we want, like other countries of the world that have actually attained highest level of development through good leaders who are corrupt-free, crime-free, and so on. If we really want Nigeria of our dream, free of corrupt civil servants, then we should adopt the model, which based on Islamic spiritual culture to gauge the behaviour of public servants.’ (PI1)**

Islam continues to give directions as to how good administration in its real perspective would endure better economic ideologies, principles, and structures that Muslim societies adopt; as Sukoharsono (1998) notes that, “particularly in administrative affairs” (p.2). The ‘administrative perspective’ on dimension of ISC for association

with behavioural disposition during the Caliphate of *Sayyidina Umar* had implications at the same time for ‘economic perspective’ for the Muslim Ummah; as Al-Mawardi (2000) emphasizes that booties gained from war were shared among the general people, but with priority for the needy who were less privileged to own sustainable means of livelihood. In present times, Al-Buraey (1990) notes that some institutions that focus on socio-economic development of the Ummah are established through *Shari’ah*-based ‘administrative perspective’ of ISC to cater for sustainable ‘economic perspective’ on dimension of ISC for association with behavioural disposition that benefit the Ummah. On this account, ‘administrative perspective’ on dimension of ISC for association with behavioural disposition has consequence for its ‘economic perspective’.

#### **e. Economic Perspective**

Before recent times, Rudnycky (2010) recounts, economic propositions and organization of human beings firmly gripped to their moral, religious, and cultural perceptions, aspirations and apprehensions (p.xi). All the same, in present time ‘economic perspective’ on dimension of ISC for association with behavioural disposition has attracted serious attention of scholars to the extent that substantial researches have been conducted on correlation of economic development perspective to Islamic religion or faith, on one hand; and relationship between spiritual ‘administrative perspective’ and Islamic economics on the other hand (e.g. Aydin, 2017; Chapra, 2000; Khraim, 2010; Rudnycky, 2010). A *Shari’ah* scholar in this study emphasized,

**‘On the economic aspect of it, part of the successful story of the Islamic Empire right from the Prophet [Muhammad] (SAW) was the fact that Islam has solid provisions for building sound economy, revolving around the institution of Zakat, the institution of *Sadakat*, and other institutions, which raised levies.’ (PI1)**

Regardless of the economic successes attributed to spiritual/religious perspective adopted during the periods of the Holy Prophet Muhammad (SAW), the *Sahabah*, the *Tabi’in*, and the immediate generation that followed them, Chapra (2000) suggests that much remains to be done to realize behavioural sagacity that facilitates economic progress of those periods, especially “with an Islamic perspective” (p.xxii). Notwithstanding, revived ‘economic perspective’ on dimension of ISC for association with behavioural disposition still has immersed positive effect on the present day Ummah, because Rudnyckyj (2010) maintains that “enhanced Islamic practice [is] indispensable to productivity and prosperity in global economy” (p.1). For this cause, an ‘economic perspective’ on ISC is viable to determine and improve performance of managers in either public or private sector, as Rafiki and Wahab (2014) stress that unless the underlying principles entwined with Islamic Precepts.

## **5.5 Conclusion**

Under this current chapter, findings of analyses of data indicate that the use of “grounded theory analysis” for definitions of ISC and behavioural disposition; the characteristics of the former; and association between ISC and the behavioural disposition signify analytic directions and as well set the stage for theory co-construction in this regards; as suggested by Charmaz (2014, p.15), Punch and Oancea (2014, p.231), and Scott (2004, p.125). Data analysis and presentation of findings in

this chapter give evidence of this study ingenuity and analytical strength of the researcher to skilfully uyilize data to answer resaerch questions and carefully present analysed data to achiev the study objectives. Thus, all these have implications for co-constrtuction of theories by the researcher and participants in subsequent chapter and the discussions on research findings in general. So, this chapter therefore serves as practical bridge between the the study foundations and the eventual outcomes for behavioural modification and moral conservation – both amongst Muslim managers and the general public at large; would be presented in the next chapter for co-construction of emergent substantive *Tawhid* behavioural disposition theory for ISC Muslim managers and Providential Steering FGT.



## CHAPTER SIX

### CO-CONSTRUCTION OF EMERGENT THEORIES

#### 6.1 Introduction

The preceding chapter has considerably covered half of the study objectives in terms of presenting analysis of data on definitions of both ISC and behavioural disposition, as well as association between ISC and behavioural disposition. The preceding chapter, therefore, has shown analytic accounts in respect to emergent categories that indicate methodical precision of Charmaz's (2014) social constructivist grounded theory analysis. And that has signalled direction to achieve the remaining half of the study objectives. In this light, this chapter shall present data analysis and findings for co-construction of a substantive *Tawhid* behavioural disposition theory for ISC behavioural disposition of Muslim managers in Kano-Nigeria and a Providential Steering FGT for general acceptable behavioural disposition that has universal applicability.

#### 6.2 Construction of a *Tawhidic* Theory for ISC Behavioural Disposition

As the concluding part of preceding subchapter indicates, this subchapter presents analysis and findings for co-construction of a *Tawhidic* theory for ISC behavioural disposition with collaboration of both researcher and participants of this study. This subchapter therefore focuses on the detailed analytic procedures engaged to co-construct the theory which is firmly established in the data from the transcripts of responses from participants of this study in compliance with recommendations of Charmaz (2014) and Punch and Oancea (2014). Fundamentally, this subchapter presents analysis of data; as Punch and Oancea (2014) suggest; for “abstract theory to

explain what is central in the data” (p.231). A scrutiny at various levels of the data analysis in two broad phases was performed, which affects the “initial [coding] phase” and the subsequent coding phases that focus on what Charmaz (2014) calls, “developing an emergent theory to explain theses data”(p.113). For clarity purpose, Charmaz (2014) argues that “first analytic turn in our<sup>134</sup> grounded theory journey brings us<sup>135</sup> to coding” (p.109).

Conversely, for the construction of a *Tawhidic* theory for behavioural disposition in this study, two phases of construction resulted – the substantive theory and the FGT. At the substantive theory construction phase, several quotations account for that phase codes through initial/open coding, while at the FGT construction phase several other quotations account for the abstract concepts through further theoretical sampling to ensure theoretical coding at higher level of abstraction. Both the substantive codes and abstract concepts emerged through collaborative efforts of both the researcher and participants in this study to gain understanding and give interpretation of Charmaz (2014) terms ‘multiple realities about core categories’ of this study. To reiterate the social constructivist paradigm guiding the conduct of this study, the researcher collaborated with the participants at various levels of the theory constructions. The following sections present the analytic procedures:

---

<sup>134</sup> The use of the pronoun “our” is deliberately retained in the quotation to indicate social constructionist perspective of this study. Hence, the pronoun “our”/“us” represent(s) the researcher and the participants of this study. Thus, in any quotations or/and analyses where either or both pronoun(s) is/are used in this thesis the intended meaning applies.

<sup>135</sup> Op cit.

### 6.2.1 Initial Codes for Analysis in the First Phase of Theory Construction

Through careful observation of this study data and rigorous data reduction, 126 codes emerged through word-by-word and line-by-line coding for 462 significant quotations from all the participants' responses that signify actions rather than descriptive themes as suggested by Charmaz (2014), Glaser (2011a), and Strauss and Corbin (1990). Hence, careful coding for actions was applied at this level to avoid forcing preconceptions into the data, and that has assisted the researcher to learn about the emerging categories; as Charmaz (2014) recommends. On this note, the researcher's experience as a student of Islamic management and a practicing public servant who has engaged in service delivery for about 20 years shaped the way the data was examined, what was learnt about them, and how the researcher subsequently coded the actions identified in the data.

Though no extant general theory was prioritized for coding in this study, rather the researcher's preference during coding remains *Tawhidic* principle of *إلٰه يٰار* - '*al'ikhyar*' (i.e., Benevolence) which premises that a rightly guided individual always strives and sacrifices to make other people happy by being just to them and preventing any harm from reaching them. This allows the researcher to hold onto the preconceived assumption, though with an interest to gain insight into new knowledge in the data. More so, this pays off as it makes the researcher to realize that 'using Islamic performance appraisal for behaviour of human beings serves as determinant for success or failure of all aspects of life' and that 'disclosing Islamic behavioural codes do not segregate' among various adherents of different faiths. Largely under this subchapter, grounded theory analysis of the data is simultaneous for the initial and focused coding,

because this Charmaz (2014) argues, reduces the possibility of repetitions of analysis as “focused codes ... sift, sort, synthesize, and analyse large amounts of data” (p.138).

### **6.2.2 Focused Codes for Analysis**

The initial codes mentioned in the preceding section facilitated focused coding and analysis of the emergent tentative categories that served through focused codes as Charmaz (2014) notes that this is “to determine the adequacy and conceptual strength of [my] initial codes” (p.140). Though, Charmaz (2014) is quick to also note that “moving to focused coding is not entirely a linear process” (p.141), with the aid of memos and personal field notes the researcher was able to do constant comparison of initial codes. That provided avenue to gain insight through focused coding process into 14 identified tentative categories that emerged with higher significant codes amongst the initial codes.

With the aid of field notes and memos, the focused coding in this study assisted the researcher to understand the contradictions among opinions of managers about knowledge and application of ISC in multi-ethnic, multi-religious societies like Nigeria. Some participants enthusiastically emphasized that no matter the complex nature of a society, knowledge and application of ISC are inevitable for proper service delivery. In contrast, some other participants cautioned about language for knowledge and application of ISC in multi-ethnic / multi-religious societies. The latter participants painstakingly argued that non-Muslims might have wrong impression about sincere intent of whosoever suggest or recommend that ISC should be linguistically inscribed into public service rules and regulations. On that note, the researcher felt disappointed that some Muslim managers do not understand that ISC is not about compelling people



to accept or practise Islam, rather it is about smooth social interaction that facilitates welfare, justice, peace, and freedom to worship according to conviction in a faith of individual's choice; as the Almighty Allah clarifies in Surah *Al-Baqarah* and Surah *Al-Kāfirūn* of the Holy Qur'an:

الْكَرَاهِي لِيَنْتَبِيْنَ لِلرُّشْدِ مِنْ لُغْيِ بِسُورَةِ الْقُرَةِ : ٢٥٦ )

There is no compulsion in religion. Verily, the right path has become distinct from the wrong path <sup>136</sup>(Q.2: 206).

لَكُمْ دِينُكُمْ وَلِيَ فِيْهِ سُورَةُ الْفُكْرُونَ : ٦ )

To you be your religion, and to me my religion. <sup>137</sup> (Q.109: 6)

The tentative categories emerged via scrutiny of the initial open codes, and this concerns how the initial codes construe and interpret the data, through constant comparison of the initial codes with the data to know, in the opinion of Charmaz (2014), “what these codes imply as well as what they reveal” (p.140). The tentative categories emerged after constant comparison was applied between the initial codes and the data. Experiential understanding of some participants was compared with experiential understanding of other participants, and briefs of analytic results applied subsequently. However, thick analysis of the relationships among the tentative categories shall come under the subsequent section. Though, the immediately following figure shows the list of the 14 focused categories for this study, the subsequent figures present individual tentative categories and their associated initial codes:

<sup>136</sup> Access @ [http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=207#1](http://www.qtafsir.com/index.php?option=com_content&task=view&id=207#1)

<sup>137</sup> Access @ [http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=207#1](http://www.qtafsir.com/index.php?option=com_content&task=view&id=207#1)



Figure 6.1

*List of the Tentative Categories for this study.*

Source: Atlas.ti (Version 7) software used for analysis of qualitative data, 2016 to 2018.

The figure 6.1 as above shows list of the 14 categories that emerged out of careful examination of the initial codes for this study. These 14 tentative categories form the centre of analysis for subsequent axial coding and analysis, and the basis for moving towards more analytic discussions as well as higher analytic development. A need to reiterate here is that the tentative categories were not just arrived at simply because they are initial codes of interest, rather they are significant, and they offer important guide as to how the researcher established and consolidated the evolving analytic procedures as recommended by Charmaz (2014) and Glaser (1978). Brief discussions on the tentative categories and their associated initial codes therefore follow suit in subsequent paragraphs.

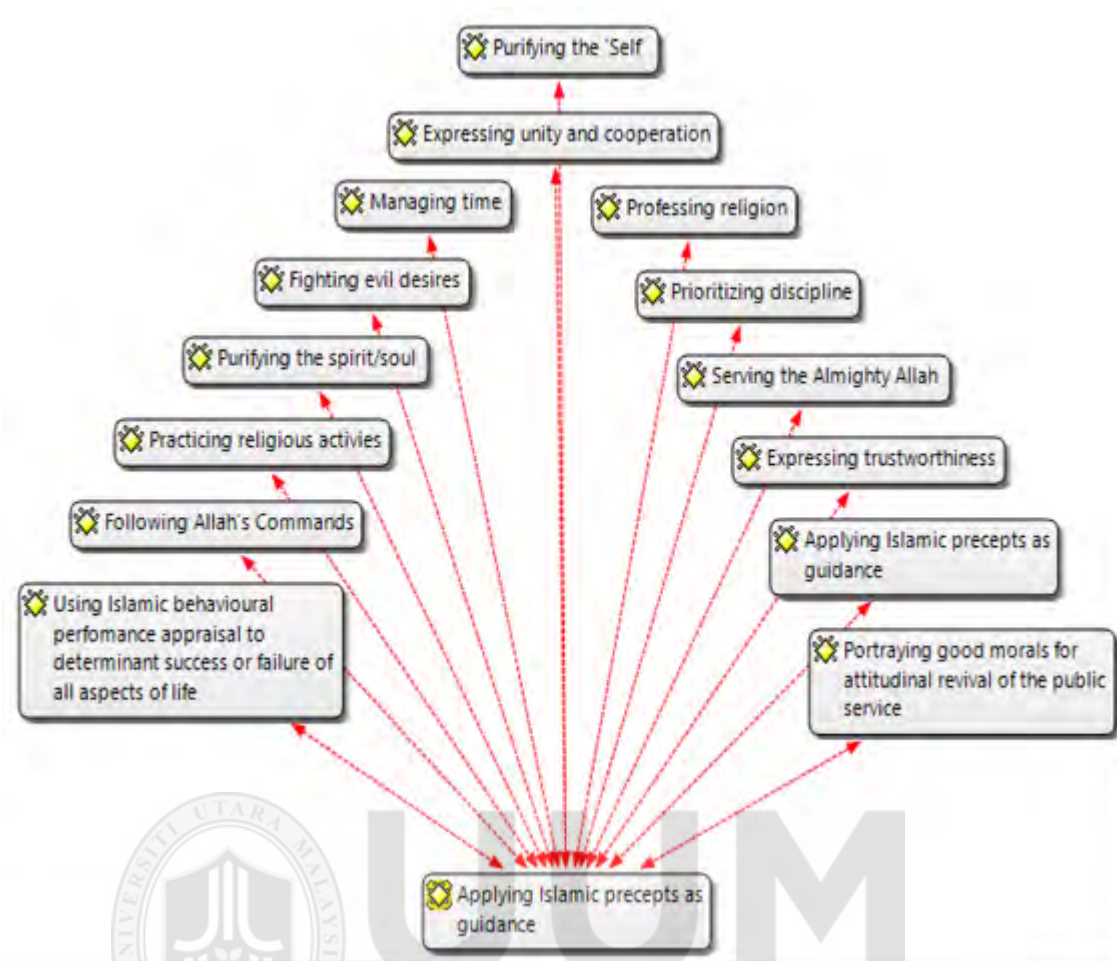


Figure 6.2

*Tentative Category One (TC1) with its associated initial codes.*

Source: Atlas.ti (Version 7) software used for analysis of qualitative data – 2016 to 2018.

The above figure shows a tentative category ‘Applying Islamic precepts as guidance’ with its associated initial codes. This tentative category emerged based on its prominence to ISC amongst other associated initial codes. ‘Applying Islamic precepts as guidance’ remains decisive to the remaining 13 initial codes in this set; as all opinions of different groups of participants indicate that application of Islamic Instructions will determine and shape behavioural temperament of managers for effective and progressive management.



Figure 6.3

*Tentative Category Two (TC2) with its associated initial codes.*

Source: Atlas.ti (Version 7) software used for analysis of qualitative data – 2016 to 2018.

The figure above presents another tentative category ‘Applying teachings and practices of the Holy Prophet (SAW)’ with 10 associated initial codes. This tentative category also emerged due to its importance to ISC as it connects to various initial codes. ‘Applying teachings and practices of the Holy Prophet (SAW)’ is critical to 10 initial codes in this set, because opinions of participants of this study indicate that, from their understanding, teachings as well as practices of the Holy Prophet (SAW) symbolize the exemplary traits of ISC that managers possess to perform creditably well and succeed.

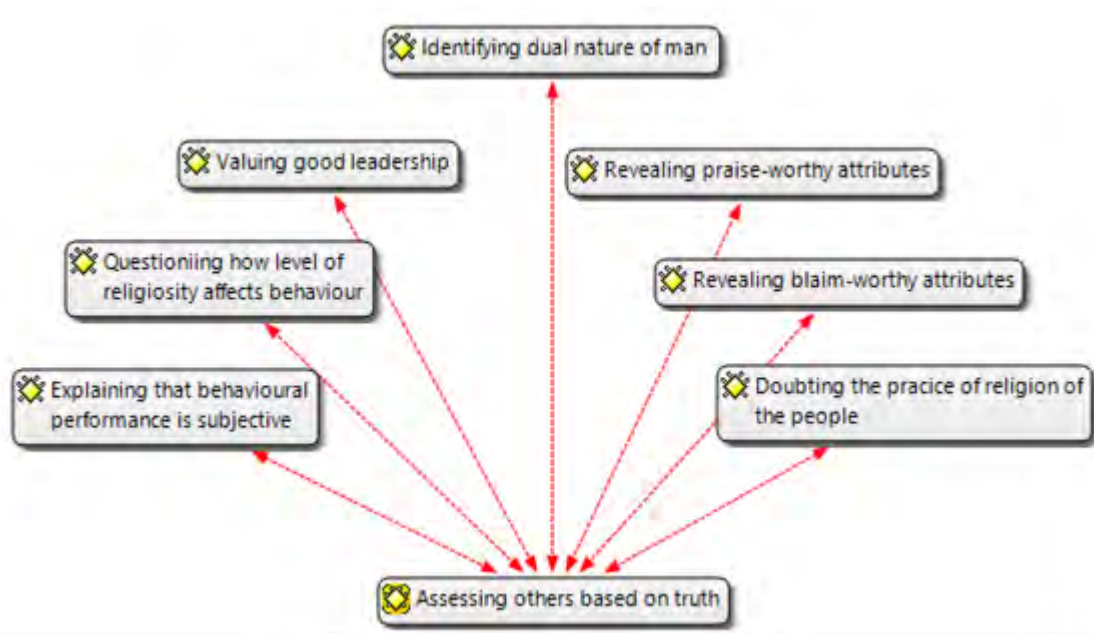


Figure 6.4

*Tentative Category Three (TC3) with its associated initial codes.*

Source: Atlas.ti (Version 7) software used for analysis of qualitative data – 2016 to 2018.

The figure above shows again another tentative category ‘Assessing others based on truth’ with seven associated initial codes which portrays objective nature of ISC. The understanding of different groups of participants suggests that managers uphold truth, remains sincere, and are fair in their decisions when they are guided by ISC. And this means that any manager who is inclined to ISC assesses and evaluates performance based on objective and effective measurement. Therefore, this tentative category has implications for behavioural disposition of leaders and the led.

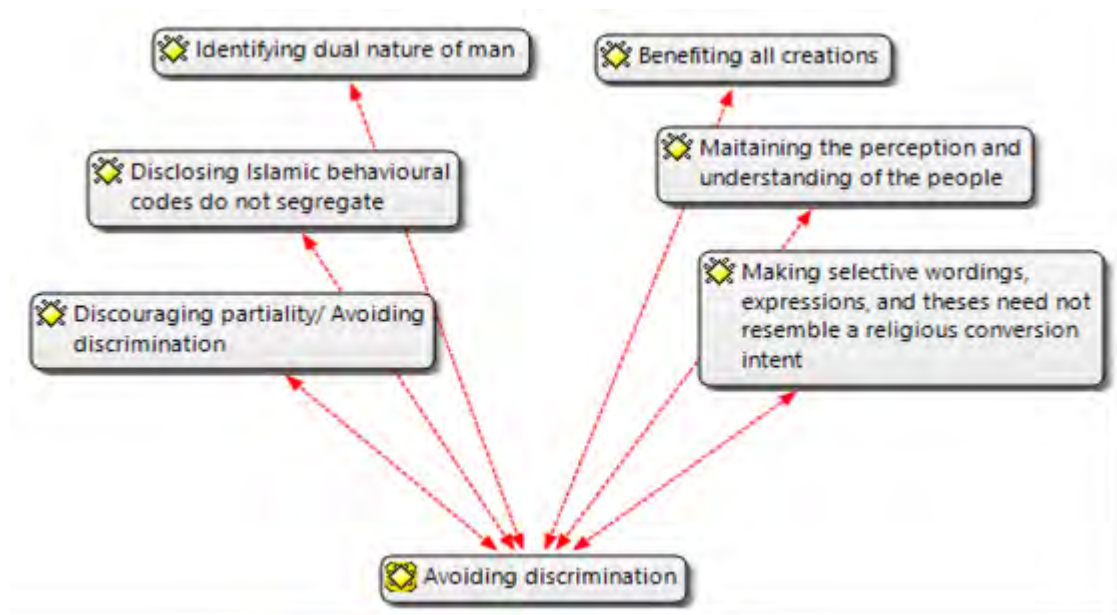


Figure 6.5

*Tentative Category Four (TC4) with its associated initial codes.*

Source: Atlas.ti (Version 7) software used for analysis of qualitative data – 2016 to 2018.

The above figure designates another tentative category ‘Avoiding discrimination’ with six associated initial codes. A thorough reflection on the associated initial codes for this tentative category through careful constant comparison with this study data made the researcher to comply with Charmaz’s (2014) recommendation “to raise the analytic level of” the associated initial codes to the present tentative category, because it is suitable, and it equally matches the context of initial associated codes and the data in general (p.146). This depicts impartial, just, and equitable portrayal of ISC. More so, this is captured from the understanding of different groups of participants in their own language (i.e. stated that at various times in different ways) when they expressed that ISC guides and prevents managers from falling into acts of nepotism, tribalism, favouritism, and other irrational discriminatory tendencies.



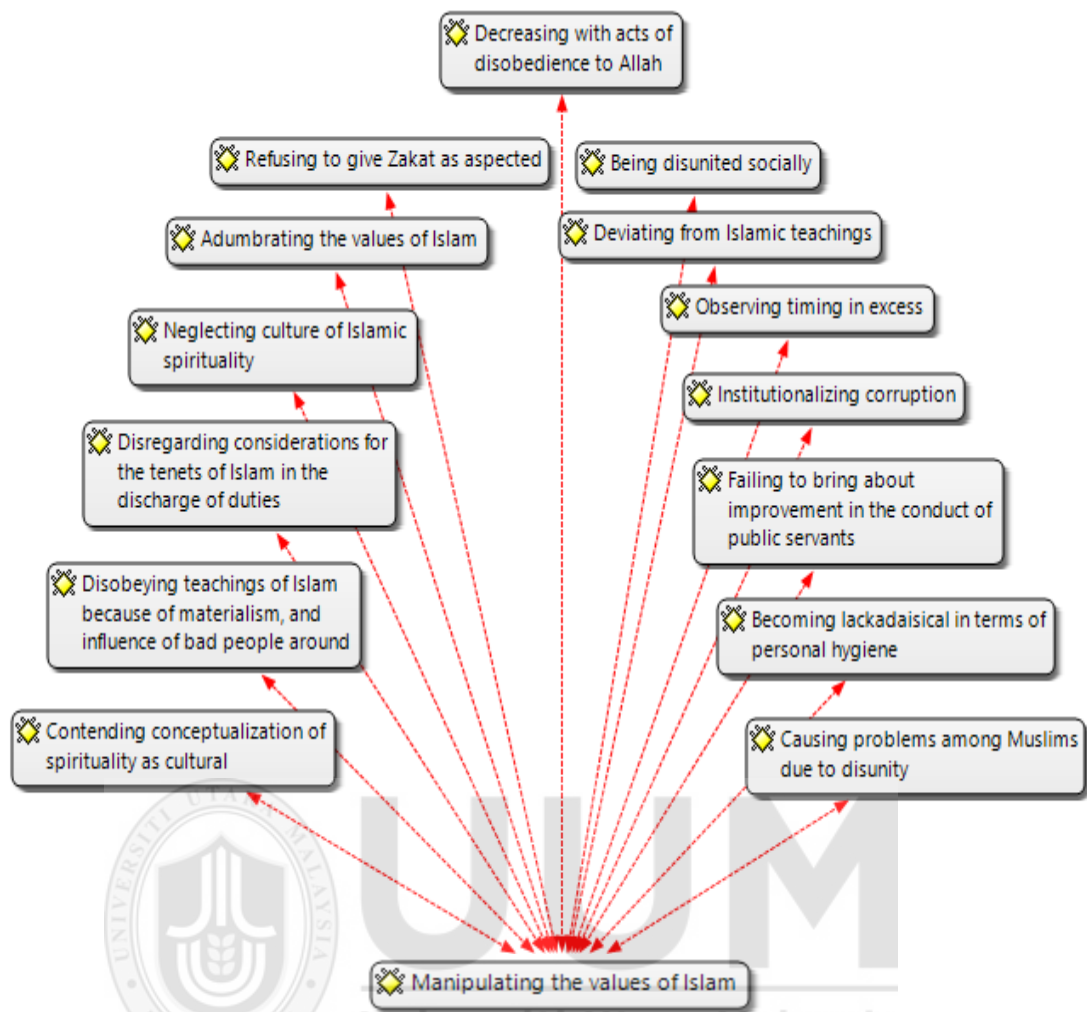


Figure 6.6

*Tentative Category Five (TC5) with its associated initial codes.*

Source: Atlas.ti (Version 7) software used for analysis of qualitative data –2016 to 2018.

The figure above describes another tentative category ‘Manipulating the values of Islam’ with 14 associated initial codes. Like the foregoing tentative category, this category also emerged through raising analytic level of the associated initial codes to the extent of appropriate analytic description by Charmaz (2014) and Strauss and Corbin (1998). In this respect, the tentative category reveals behavioural/moral transgression from ISC. Some incidents reported by participants in the data of this study reveal that in contemporary time many managers in Muslim societies either violate or deflect principles of ISC and its beneficial consequence.

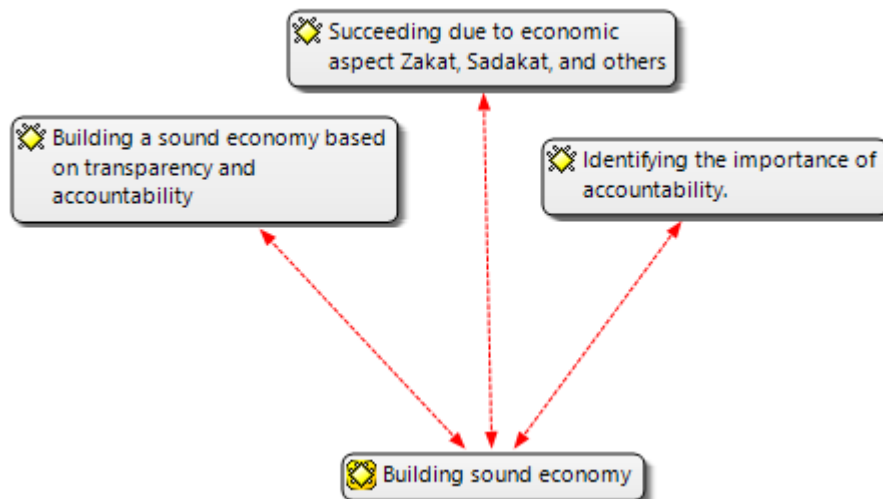


Figure 6.72

*Tentative Category Six (TC6) with its associated initial codes.*

Source: Atlas.ti (Version 7) software used for analysis of qualitative data – 2016 to 2018.

The above figure labels another tentative category ‘Building sound economy’ with three associated initial codes. Ethical dimension of ISC serves to guide managers towards facilitating and growing strong economic/financial capacity for their organizations. Hence, ISC relates to behavioural and moral outlook that defines sincere attributes for managers to possess and to actualize a sound economic or financial fulfilment. In fact, the general opinion of participants in this study is that true observation of ISC by managers guarantees economic/financial consolidation.



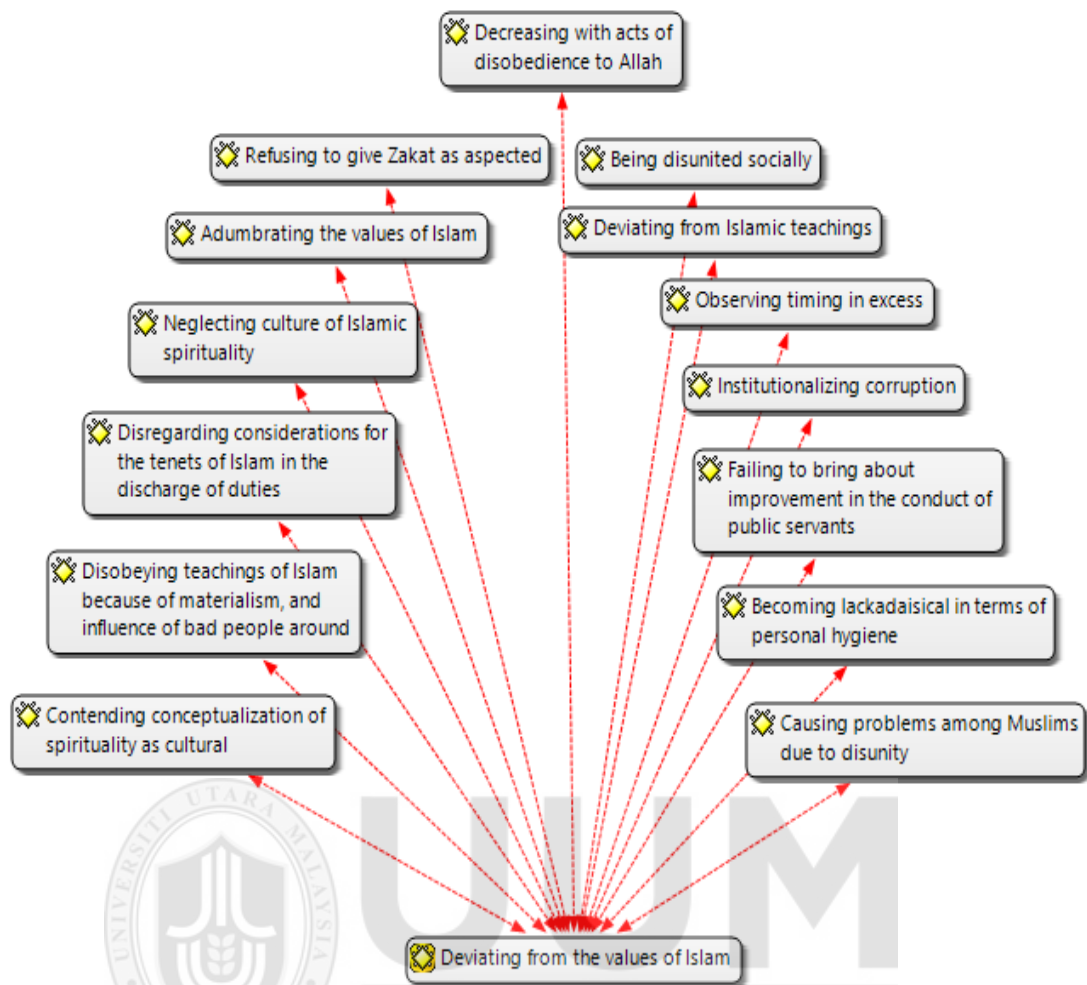


Figure 6.8  
*Tentative Category Seven (TC7) with its associated initial codes.*  
 Source: Atlas.ti (Version 7) software used for analysis of qualitative data – 2016 to 2018.

The figure above indicates a tentative category ‘Deviating from the values of Islam’ with 14 initial codes that was transformed by raising their analytic level to suit appropriate analytic description by Charmaz (2014) and Strauss and Corbin (1998). To this end, this tentative category tells about how managers have wandered away from observing inherent behavioural/moral values of ISC. Various groups of participants in this study expressed several incidents that continue to happen in different Muslim societies in recent times, which depart or digress from behavioural values of ISC.



Figure 6.9

*Tentative Category Eight (TC8) with its associated initial codes.*

Source: Atlas.ti (Version 7) software used for analysis of qualitative data – 2016 to 2018.

The figure above identifies another tentative category ‘Engaging in spiritual and mundane practices’ with three associated initial codes. This tentative category emerged for its high significance among associated initial codes that direct fitting analytic description by Charmaz (2014). Thus, this tentative category prepossesses actions that managers perform to suit ISC phenomenal understanding to moderate any extreme observation of either Divine or worldly practices with *Wasatiyya* peculiarity of ISC.

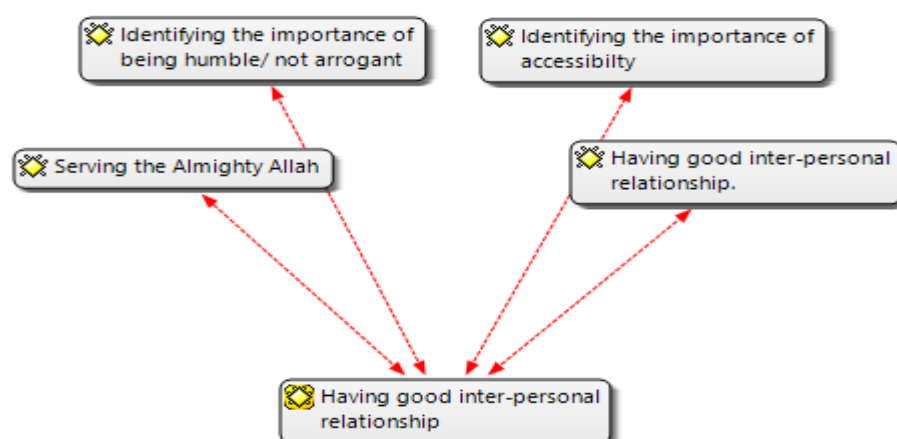


Figure 6.10

*Tentative Category Nine (TC9) with its associated initial codes.*

Source: Atlas.ti (Version 7) software used for analysis of qualitative data – 2016 to 2018.

The foregoing figure also identifies another tentative category ‘Having good inter-personal relationship’ with four associated initial codes. Again, this tentative category emerged for its high significance among associated initial codes that unveil right analytic description by Charmaz (2014). Thus, this tentative category implies what managers need to do towards applying ISC to grow and sustain effective and efficient service delivery.

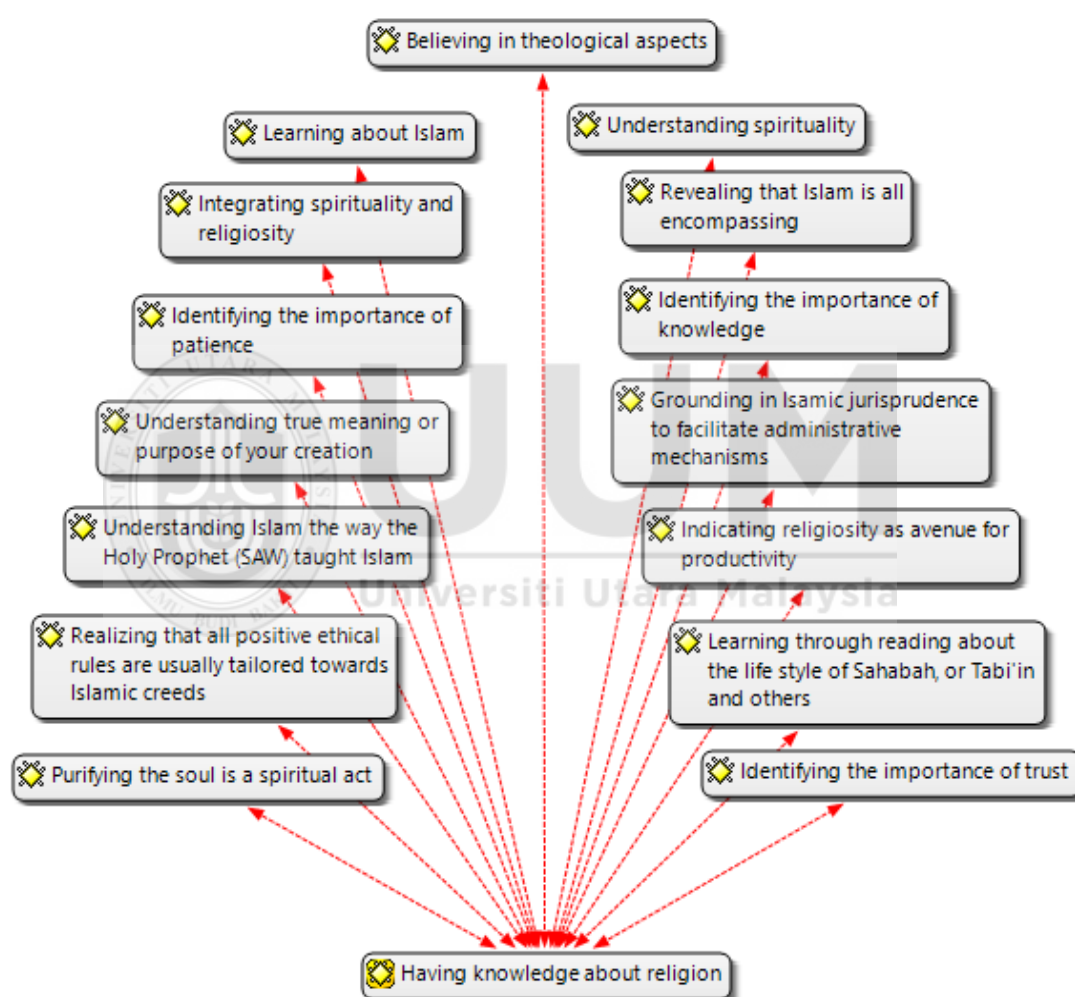


Figure 6.11

*Tentative Category Ten (TC10) with its associated initial codes.*

Source: Atlas.ti (Version 7) software used for analysis of qualitative data – 2016 to 2018.

The table above points out a tentative category ‘Having knowledge about religion’ with 15 initial codes that are consolidated to afford a more conceptual definition to offer

analytic description by Charmaz (2014). For that reason, this tentative category articulates the opinions and understanding of participants about purpose of knowledge for managers to apply religious guidelines of ISC. Accordingly, participants in this study articulated incidents that create enlightened mind-sets for correct understanding and observation of behavioural values with ISC.

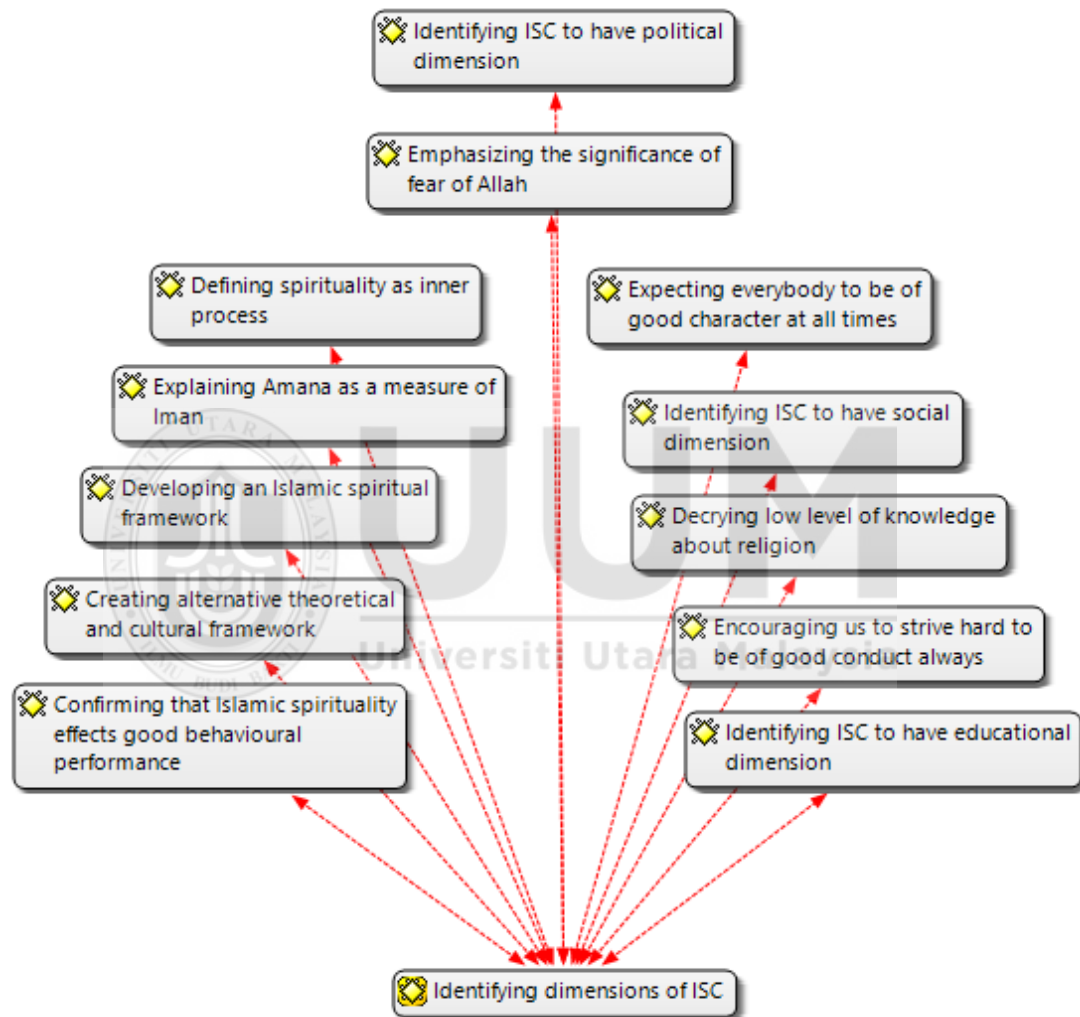


Figure 6.12

*Tentative Category Eleven (TC11) with its associated initial codes.*

Source: Atlas.ti (Version 7) software used for analysis of qualitative data – 2016 to 2018.

The above figure displays a tentative category ‘Identifying dimensions of ISC’ with 12 initial codes. This tentative category emerged to give the central phenomenon of this

study ‘ISC’ analytic directions, and according to Charmaz (2014) it is, “to determine the adequacy and conceptual strength of [the] initial codes” (p.140). Moreover, this tentative category enunciates varying proportions in which ISC endears behavioural disposition of managers for multiple results; as several participants of this study observed in their opinions about ISC consequential strides. Correspondingly, participants of this study enunciated varying degrees at which ISC affects the public service and the general populace.



Figure 6.13

*Tentative Category Twelve (TC12) with its associated initial codes.*

Source: Atlas.ti (Version 7) software used for analysis of qualitative data – 2016 to 2018.

The above table displays a tentative category ‘Leading by good examples’ with 16 initial codes. This tentative category emerged because of its position among the initial

codes; where all positive instances for managers' behaviour are ascribed to. From this point, ISC portends positive precedents that shape and improve managers' behaviour for a better running of the public service.

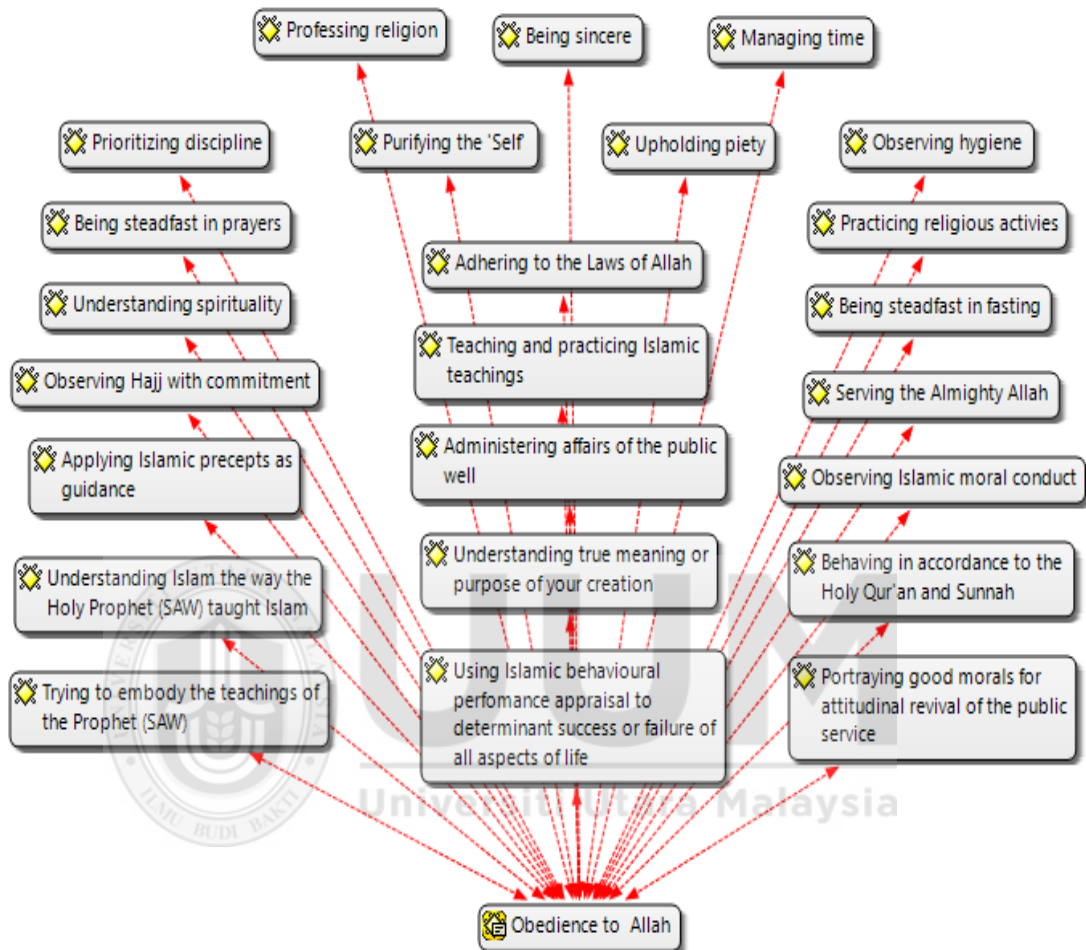


Figure 6.143

*Tentative Category Thirteen (TC13) with its associated initial codes.*

Source: Atlas.ti (Version 7) software used for analysis of qualitative data – 2016 to 2018.

The above figure unfolds a tentative category 'obedience to Allah (SWT)' with 24 initial codes which are typifying comprehensive actions for the course of ISC. This tentative category, like some other earlier mentioned tentative categories, emerged to raise the analytic level of the associated initial codes with a more appropriate analytic description by Charmaz (2014) and Strauss and Corbin (1998), thereby determining what Charmaz refers as "the adequacy and conceptual strength of [the] initial codes"



(p.140). Before now, different groups of participants observed that their understanding ISC is acts of obedience to the Almighty Allah because obedience to Allah summarizes principles and essence of ISC which in its entirety drives and sustains desired positive behaviour.

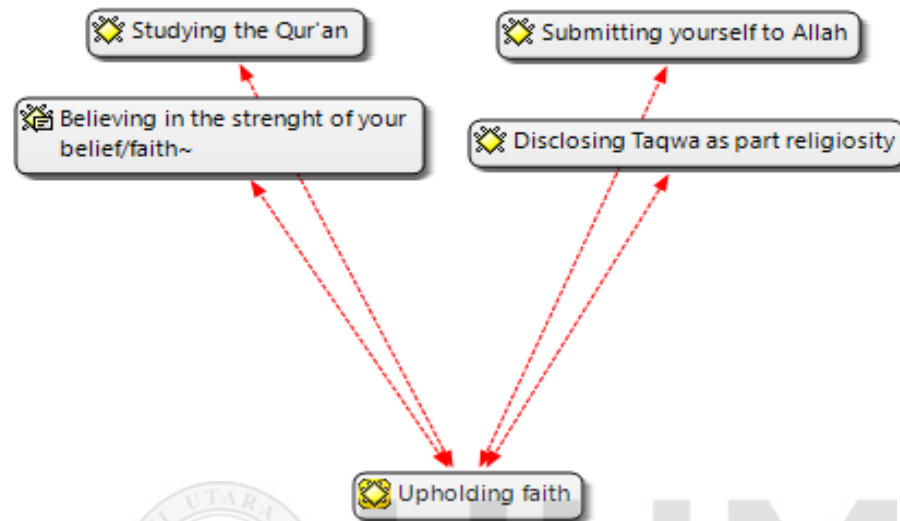


Figure 6.15  
*Tentative Category Fourteen (TC14) with its associated initial codes.*  
 Source: Atlas.ti (Version 7) software used for analysis of qualitative data – 2016 to 2018.

The figure above describes a tentative category ‘Upholding faith’ with four initial codes which are subsumed and later transformed into the initial category to bring about conceptual representation for the initial codes and concurrently raise them into appropriate analytic description as recommended by Charmaz (2014) and Strauss and Corbin (1998). Some participants in this study revealed that ISC has implication for managers that uphold faith, as this emboldens better behavioural disposition.

To clarify this section, various accounts of actions or/and cases cited by participants in this study are aggregated to illustrate how ISC directs and facilitate behaviour of managers towards effective and efficient service delivery. No single excerpt of the interviews transcribed is visually presented in this section, however initial codes that

firmly fit into the data are presented in each diagram displayed before comments on every tentative category. This is done deliberately to reduce ‘data overload’, because Miles, Huberman, and Saldaña (2013) explain that, “cross-case analysis multiplies the data set by the number of single cases. [However, the use of those diagrams is to] collapse the cross-case data into partitions and clusters that [are] used for subsequent analyses” as tentative categories suggest (p.136).

Furthermore, the researcher later constructed the emerged tentative categories into more focused analytical categories to afford what Charmaz (2014) explains to be, “treating them as the core of ... nascent analysis [as] focused coding is often seamless. For most of ... analyses [in this part], focussed coding simply meant using certain initial codes that had more theoretical reach, direction, and centrality” (p.141). And that is why the focused coding and analysis of the data in this very instance conform to recommendation of Miles, Huberman, & Saldaña (2013) and other scholars who had strongly appealed for data reduction through analytical innovation and creativity. Notwithstanding, to apply innovation and creativity in that regard, grounded theory core principle of ‘emergent category fitting in the data’ was given careful and utmost consideration, as categories constructed are transformed from initial codes which basically are from the data of this study; in accordance to suggestions of Charmaz (2000) (2009) (2014), Glaser (1978) (2011b), and Glaser and Strauss (1967) (2017).

In this social constructionist perspective of intersubjective understanding of participants and researcher to share meaning about reality of ISC and how it affects human behaviour, the researcher interacted with participants of this study to construct social meaning of ISC and how its knowledge shapes behavioural disposition of



managers through social process, that O'Connor (2016) states, "which assumes that the embodiment phenomena that surfaced within [this] research context represent stable phenomenological propensities" like tentative categories embody various contextual meanings the initial codes give to the data (p.18). However, this stage helps to move more towards construction of the focused codes of the study, as Charmaz (2014) opines to be, "in service of related categories" that move my analysis frame to the next level (p.141).

Furthermore, a fascinating code 'Applying Islamic precepts as guidance' was identified, which denotes interactions and continuous actions between desired and undesired behaviour of managers to determine outcome of their service delivery. Thus, identifying and defining this code, among the tentative categories, means illuminating the very essence of ISC. This made the researcher to contact some of the earlier participants of the study to clarify some implicit statements regarding the tentative categories for further analysis. Therefore, neither the initial codes nor the tentative categories emerged through deduction or/and literature review; induction was applied as recommended by Charmaz (2014), Corbin and Strauss (1990), and Strauss and Corbin (1998). Thereby a chief code was crafted, and other ones emerged via the focused coding which Charmaz (2014) says they are to "explain much more than the data from which [was] constructed [to] give a flash of insight, a way of looking at [the] data" through a more theoretical abstraction (p.145). Thus, crafting those categories, as Charmaz (2014) recommends, helped to "construct new code[s] with greater theoretical reach and centrality during focused coding" (146); of which affords an opportunity to move forward with axial coding in the next section under this subchapter.

### 6.2.3 Axial Codes of Analysis

To entrench crafting of those categories from focused coding, axial coding was subsequently applied, because to Charmaz (2014), “*axial coding* [helps] to relate categories to subcategories, [thereby] specifies the properties and dimensions of category” (p.147). More so, axial coding in this study according to Creswell (1998) provides an opportunity to select, combine, and display a large portion of data in some succinctly theoretical concepts; for which Adele Clarke (2005) suggests should be presented in diagram “to integrate relevant categories” (Charmaz, 2014, p.148). More so, Verdinelli and Scagnoli (2013) explain that, “[v]isual displays [in this regard] help in the presentation of inferences and conclusions and represent ways of organizing, summarizing, simplifying, or transforming data” (p.359). Therefore, the crafted categories appear as what Charmaz (2014) describes as, “linking relationships between categories [that] occurs on a conceptual rather than descriptive level [which] means converting text into concepts” (pp.147-148). Respectively, a close look at the following figure conveys what Glaser and Strauss (1967) termed ‘substantive theory’:



The foregoing figure presents a substantive *Tawhidic* behavioural disposition theory for ISC managers. This substantive theory explicates the conditions which put into consideration the situations and circumstances of actions/interactions that Muslim managers of public service follow in applying Islamic precepts as guidance, as well as consequence and effects of their behavioural disposition in this regard. What this linguistic prowess suggests is what Charmaz (2014) means to be “set of scientific terms to make links between categories visible [for the substantive theory, for which] Strauss and Corbin include: ... *conditions* ... *actions/interactions* ... and *consequences*,” to perform axial coding in developing a substantive theory (p.148). These scientific terms applied for this current substantive theory to clearly indicate earlier crafted categories and their relationships to afford a conceptual theory of *Tawhidic* behavioural disposition for ISC managers. To do this, the researcher complied with Charmaz (2014) “methodological strategies as sorting, diagramming, and integrating” those categories from focused coding (p.216). Those categories that have theoretical strength were sorted out to integrate and give abstractive meaning as shall be presented in subsequent discussions.

#### **6.2.3.1 Conditions for Theory of *Tawhidic* Behavioural Disposition**

For public service managers to be regarded as showing *Tawhidic* behavioural disposition, their performance could be viewed from two categorical *conditions* which are *situations* and *circumstances* that portray ISC. First, the *situations* concern expectations and the reality of what ISC prescribes and what contradictions managers apply in the present world, respectively. ‘Applying Islamic precepts as guidance’ deals with Allah’s prescriptions. On the other hand, managers’ responses to that will have various degree of consequences. Comparing the experiences of different participants

who shared their views on this; the need for managers to apply Islamic precepts has not been over emphasized. A *Shari'ah* scholar among the participants expressed that:

**'It is advisable to use the Islamic spiritual culture.'** (SS2)

While another participant, a *Shari'ah* scholar, recounted his experience with optimism in support of the foregoing participant:

**'Yes of course, when we talk about the spiritual aspects of the *Deen* – Worshipping, Fasting, Hajj, and all other spiritual aspects of the religion, and the value that we were taught.'** (SS4)

For practicability of the substantive *Tawhidic* behavioural disposition theory in this study, *conditions* to actualize the ISC behavioural disposition targeted by this substantive theory are conveyed by one of the 126 initial open codes. The code, '*confirming that spirituality in Islam will continue to effect good Behavioural Disposition*', illuminates the basis of the theory. Hence, a *Shari'ah* scholar in this regard explained:

**'If any nation, Nigeria in particular, the people – the leaders and the led; the governors and the governed are able to harness these six things, then you will *See* the positive impacts of religiousness, religiosity, and what you call 'spirituality', which I put as 'fear of Allah' and 'God consciousness'.'** (SS6)

Another participant who is a policy maker by status attested that:

**'The truth of the matter is that whenever you put the Islamic tenets in all your actions; you would be adequately satisfied and rewarded here in this world and the hereafter.'** (PM5)

Moreover, a participant who is a policy implementer argued that:

**You have to know the dimensions of what is acceptable, and what is not in human behaviour. What is right and what is wrong in Islam; what is true and what is false; what is permissible and what is not; what is accountable and what is not. You have to be mindful of all these things when you conduct your daily affairs; that is my understanding of spirituality in Islam. It involves knowledge; using Islamic knowledge in determining how you relate to God, and the rest of the community.’ (PI1)**

For that purpose, Sala-Llonch *et al* (2011) argue that the brain largely determines how people behave, and that paradigmatic *conditions* at which the brain of human being work determines “better Behavioural Disposition”, or otherwise (p.1187). So, behavioural disposition of managers, like any other human beings, will be determined with the kinds of *conditions* that shaped it. In all, the Almighty Allah warns human beings, including public service managers themselves, in Surah *Araf* of the Holy Qur’an that:

سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِحَقِّ لِحَاقِي وَإِنَّ رَبُّكَ لَعَلَّيْهِ إِلَهٌ وَاحِدٌ وَإِنَّ رَبَّكَ لَعَلَّيْهِ إِلَهٌ وَاحِدٌ  
لَرَّسْدَالِ يَتَخَذُوا مَسَاجِدَ لِيُتَعَبَّدُوا فِيهَا لِلْكَافِرِينَ هُمْ يَكْتُمُونَ عَنَّا وَإِنَّ رَبَّكَ لَعَلَّيْهِ إِلَهٌ وَاحِدٌ  
الاعراف : ١٤٦ )

I shall turn away from My Ayat those who behave arrogantly on the earth, without a right, and (even) if they *See* all the Ayat, they will not believe in them. And if they *See* the way of righteousness, they will not adopt it as the way, but if they *See* the way of error, they will adopt that way, that is because they have rejected Our Ayat and were heedless of them.<sup>138</sup> (Q.7: 146)

Constant comparison of divergent groups of participants' in this study with further check against the data (i.e. interview transcripts for this study), as well as evaluating

<sup>138</sup> Accessed @

[http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=1113&Itemid=62#1](http://www.qtafsir.com/index.php?option=com_content&task=view&id=1113&Itemid=62#1)

with extant literature of Divine texts, culminate in key categories and subcategories that provide theoretic linkages and abstractive explanations as follows:

**Situations** in which substantive theory of this study is applicable and practicable simply advocate those behavioural happenings that Islam clarifies for managers to note if they seek for *Falah* (Success) in the context of public service; or else they are doomed. These *situations* are broadly categorized into two; which are the ‘expectations’ for accomplishment of ISC, and on the contrary, the ‘reality’ of what is really happening in the public service around the globe in present time. Substantive *Tawhidic* behavioural disposition theory proposes and at the same time argues that if managers observe, respect, and apply ‘expectations’ of ‘good mannerism’, ‘accountability and transparency’, and ‘unity and cooperation’ in the public service; their behavioural disposition will be positive. In contrast, if they so decided to exhibit ‘immorality’ which is more of reality in global public service these days, their behavioural disposition will be negative. The Almighty Allah authenticates these hypotheses in Surah *Asr*:

وَلَعَدْ- إِنْ الْإِنْسَانُ لَفِيْ خُسْرٍ- إِنْ لَّا يَنْ عَاقِبُوا وَعَلِمُوا لَصَّحَتْ وَتَوَّصَّ وَبَلَّحَقِ وَتَوَّصَّ وَبَلَّحَقِ بِدَوْرَةٍ  
لِّعَصْرٍ : ١-٣)

By *Al-`Asr*. Verily, man is in loss. Except those who believe and do righteous deeds, and recommend one another to the truth, and recommend one another to patience.<sup>139</sup> (Q.103: 1-3)

In view of the foregoing, the substantive theory also indicates that there are *circumstances* in which managers achieve desirable outcomes in the public service. Hence, discussions on circumstances for actualization of the substantive *Tawhidic* Behavioural disposition theory are subsequently provided.

---

<sup>139</sup> Accessed @

[http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=1086&Itemid=159#1](http://www.qtafsir.com/index.php?option=com_content&task=view&id=1086&Itemid=159#1)

*Circumstances* in this light portray behavioural principles for managers to seek and achieve *Falah* – which is utmost rewarding to drive expected behaviour for service delivery in the context of public service. There are three principles that characterize the *circumstances*, and these are: ‘Right guidance’; ‘Religiosity’; and ‘Spirituality’. Right guidance requires managers to have ‘Positive thinking’ to endear proper ‘understanding of religion’, such that managers’ ‘submission to Allah’ hinges on ‘Islamic jurisprudence’ to facilitate ‘application of *Shari’ah*’ for ‘purification of soul’ to inculcate and entrench good morals towards effective and efficient service delivery to the public.

Relatively, this substantive theory proposes ‘religiosity’ as another principle that managers fulfil to express *circumstances* for portrayal of ‘applying Islamic precepts as guidance’ to satisfy behavioural disposition required for effective and efficient service delivery in the public service. Religiosity, as part of the *circumstances*, includes ‘belief aspect of religion’ that strengthens managers for ‘religious inclination’ towards achieving ‘religious devotion’ which makes managers to have ‘fear of Allah’ in ‘expectation’ of sustaining ‘obedience to Allah (SWT)’ such that ‘time management’ becomes a behavioural standard that guides managers in responding to tasks involved in their responsibilities.

In the same vein, ‘spirituality’ is yet another principle that Muslim managers require for better behavioural disposition as proposed in the substantive theory of this study. ‘Spirituality’ accordingly comprises two valuable concepts that form core value of *circumstances* required of managers’ proper behavioural disposition. This substantive *Tawhidic* behavioural disposition theory proposes that a ‘sense of loyalty’ brings about



‘productivity’. Fundamentally, for any manager to display the *Tawhidic* progressive behaviour for ISC, such manager must demonstrate a ‘sense of loyalty’ to the public service in his/her words and actions, and these should be constant and consistent to ease a long-time assessment. A participant of this study explained:

**‘The worshipper who is religious – who abides by the religious teachings – he is conscious of Islamic religious teachings in all the he does should be able to perform public duties conscientiously, because whatever you do as a Muslim is a trust you have undertaken to fulfil. Therefore, the moment you deviate from the Islamic values in whatever transactions – public or private – then you know that you are violating Islamic injunctions.’ (PI4)**

To understand the *conditions* sets by this substantive *Tawhidic* behavioural disposition theory, deductive reasoning on elicited documents was applied. In that regard, Othman, Hamzah, and Hashim (2014) in their study on ‘Islamic personality’ argue that, “Islam teaches its followers to abide [by] good deeds and avoid destructive behaviour as a part of every day’s life, whether it’s personal or work related” (p.116). This means that for a manager of public service to be pronounced as showing ISC behaviour or/and applying Islamic precepts as guidance, Bah, Barth, and Ramboarison (2017) emphasize that such manager “espouses exemplarity, benevolence, understanding, solidarity and the ability to guide individuals towards conducts that is conducive to the happiness of everyone (p.121). On this note, the *conditions* to demonstrate and uphold the right desired behavioural disposition of ISC require managers of public service to perform some actions and involve in some interactions for which this substantive *Tawhidic* behavioural disposition theory highlights.

### 6.2.3.2 Actions/Interactions in the Substantive *Tawhidic* Behavioural Disposition Theory

Therefrom, this substantive *Tawhidic* behavioural disposition theory propounds that managers in the public service shall commit themselves to various requisite actions/interactions to observe and benefit from the endearing and purposeful behavioural disposition that ISC preserves. Thus, such actions/interactions are defined to mean those positive and progressive behavioural activities and communications that are prescribed by the Almighty Allah as contained in the Qur'an, and those exemplified in words and deeds of the noble Prophet Muhammad (SAW). To this substantive *Tawhidic* behavioural disposition theory, the actions/interactions required of managers in the public service are broadly identified as: actions which include a) 'Knowledge about religion', b) 'Obedience to Allah (SWT)'; and interactions that are c) 'Good interactions'.

**Actions** expected of managers, in this substantive *Tawhidic* behavioural disposition theory, are those behavioural norms/values stipulated by Islam for smooth social interactions. As part of the actions, 'knowledge about religion' is the correct understanding of Divine instructions revealed by the Almighty Allah to lead and guide people in totality – whether in private or public issues, religious or mundane affairs, and personal or general commitments. In this substantive *Tawhidic* behavioural disposition theory, 'knowledge about religion' concerns 'theological aspect of knowledge about religion', 'guidance by Islamic precepts', 'teachings and practices of the Prophet' (SAW), as well as 'adherence to the Laws of Allah'; all which remain essential for managers of public service to demonstrate remarkable behaviour inherent in ISC. The comparative experiences of participants in this study convey a common

understanding that public service managers perform creditably well when they possess substantial ‘knowledge about religion’ as a prerequisite for ‘theological aspect of knowledge about religion’ that guarantees ‘guidance by Islamic precepts’ through the ‘teachings and practices of the Holy Prophet’ for attainment of ‘Adherence to the Laws of Allah’.

In his own understanding that ‘knowledge about religion’ facilitates actions of managers in the public service as this substantive *Tawhidic* behavioural disposition theory propounds, a participant in this study argued that,

**‘Islamic spiritual culture is guided by Islamic concepts;  
Islamic guidelines; and laws’ (PM2)**

Thus, ‘knowledge about religion’ extends beyond understanding of religious rites and rituals, because worship in Islam, Rehman and Shabbir (2010) emphasize, includes the واجب *Wajib* (obligatory) and نافلة *Naafile* (supererogatory) activities that human beings engage to show compliance with prescribed commandments of the Almighty Allah (SWT) on religio-spiritual and mundane affairs (p.65). These obligatory and voluntary activities, as Islam commands, Demirel and Kılı (2011) argue would reflect actions of human beings as humble creatures to the Almighty Allah Who is the Creator, and towards fellow human beings irrespective of their clan, tribe, race, faith, colour, affiliation, or other identifications. The same applies to managers of public service; for the knowledge they possess about religion, Wootton, Doherty, and Horne (2014) caution, would either improves or “damage[s] the economy, efficiency, effectiveness and the ethics of public services”; depending on their understanding and the nature of the religious knowledge (p.xxii). Consequently, public service managers’ ‘knowledge about religion’ has implications for their level of ‘obedience to Allah (SWT)’ in their

actions with every stakeholder in the public service. More so, ‘knowledge about religion’ causes ‘obedience to Allah (SWT)’.

Again, this substantive *Tawhidic* behavioural disposition theory envisions that public service managers’ ‘knowledge about religion’ determines an ‘obedience to Allah (SWT)’ in their actions. ‘Obedience to Allah (SWT)’ therefore connotes a behavioural stance that Allport (2000) notes is a rationalized mental state, where managers discharge their duties/responsibilities with utmost sincerity, selflessness, and judiciousness; and “without fear or favour” (p.44). Of course, ‘obedience to Allah (SWT)’ in this substantive *Tawhidic* behavioural disposition theory includes ‘witnessing the Mightiness of Allah’, ‘worship of Allah as if you *See* Him’, and ‘spiritual stability’. Henceforward, ‘witnessing the Mightiness of Allah’ guarantees a ‘worship of Allah as if you *See* Him’; as inferred from the Holy Qur’an in Surah *Hud*:

وَلِلَّهِ غَيْبُ لِسَمَوَاتٍ وَالْأَرْضِ وَلِيَّ يَرْجِعُ الْأُمُورَ فَأَعِذْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا يُكَلِّمُ الْعَمَلُ عَمَلُهُمْ هَؤُلَاءِ : ١٢٣ )

And to Allah belongs the *Ghayb*<sup>140</sup> of the heavens and the earth, and to Him return all affairs (for decision). So, worship Him and put your trust in Him. And your Lord is not unaware of what you (people) do.<sup>141</sup> (Q.11: 123)

Inference from the foregoing is that when Muslim managers in the public service consciously and consistently adapt behavioural acts that express how mighty the Almighty Allah is, their actions and deeds shall be acts permissible by *Shari’ah*, which will in turn evolve into ‘spiritual stability’. Sequel to say that ‘spiritual stability’ results

---

<sup>140</sup> Italic inserted to the original text to emphasize the Arabic text in order to retain the contextual meaning.

<sup>141</sup> Accessed @  
[http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=2868&Itemid=66#1](http://www.qtafsir.com/index.php?option=com_content&task=view&id=2868&Itemid=66#1)

from a ‘worship of Allah as if you *See* Him’, which base on ‘witnessing the Mightiness of Allah’. To this end, this substantive *Tawhidic* behavioural disposition theory proposes that managers in the public service will behave satisfactorily when their behavioural disposition are toward ‘spiritual stability’.

Furthermore, this substantive *Tawhidic* behavioural disposition theory prescribes ‘spiritual stability’ for public service Muslim managers to complete an action of ‘Worship of Allah as if you *See* Him’ to sincerely and conveniently discharge their duties to attain and satisfy desired public service delivery. In this regard, a participant in this study argued:

**‘Well, if you fear God, and if you base your actions, aspirations, commitment, and contributions as a public servant on the fear of God and based on the understanding of the tenets of Islam, then you will be doing it with the hope that you will be rewarded by God – here and in the hereafter.’ (PM5)**

In other clime different from that of the foregoing participant, the relevance of spiritual stability in official actions of public service Muslim managers is highly recognized as Kapur (2017) observes that there has been a call for “inclusion of spiritual temperament [to] be incorporated in the directive principles” for which duties and responsibilities of public service managers are directed (p.54). Therefore, ‘Spiritual Stability’ and other actions proposes by this *Tawhid* behavioural disposition theory are related to ‘Good interactions’ managers of public service must engage themselves in to demonstrate inherent good and proper behaviour of ISC.

***Interactions*** are mutual behavioural deeds that managers perform in consonance with established Islamic culture in recourse to this substantive *Tawhidic* behavioural

disposition theory. Such *actions* comprise of ‘standards of behaviour’ that indicate ‘an expression in some behavioural attitudes’ which facilitate ‘smooth social interaction with all’, to ‘being beneficial to all’ through ‘deterrence from selfish desires’ to ‘emulate the believers’. In this respect, a participant in this study related his experience:

**‘As we understand, Islam is a complete way of life. It is not only the five daily prayers that people should perform, fasting and other recommended principles of Islam are equally important. Moreover, it extends up to the issue of norms – standards of behaviour (i.e. the behavioural patterns of each other, and how they relate to the outside world.’ (PM3)**

The participant further explained that,

**‘It also brought about being honest to each other; being trustworthy; avoiding any form of maltreatment to each other; avoiding wars; ensuring peace; and helping other fellow human beings in order that there is nothing like poverty-driven vices such as crime.’ (PM3)**

As such, in the context of public service, Marques (2010) explains, it “means that [managers] should engage in reciprocal support and encouragement acts to enhance a sense of togetherness, and with that, elevate their own [behavioural] performance as well as their workplace, to a higher plane” (p.387). Subsequently, this *Tawhidic* behavioural disposition theory implies that actions/interactions of managers in the public service have behavioural implications with *consequence* and *effects*. So far, this *Tawhidic* behavioural disposition theory points the *consequence* and *effects* for conformity or non-conformity of actions/interactions prescribe for managers’ behavioural disposition in the public service.

### 6.2.3.3 Consequence and Effects of Theory for *Tawhidic* Behavioural Disposition

In *Tawhidic* behavioural disposition theory, *actions/interactions* of managers in the public service will attract *consequence* – whether positive or negative – depending on form and nature of their behavioural disposition. *Consequence* in this context symbolizes the behavioural feature(s) of result(s) emanating from *actions/interactions* of managers in the public service. ‘Praise-worthy attributes’ are those behavioural traits that express and conform to accepted Islamic behavioural values and social norms. These accepted values and norms serve as positive behavioural disposition for public service managers, and these include: ‘Piety’; ‘Humbleness’; ‘Patience’; ‘Dedication’; ‘Accessibility’; ‘Originality’; ‘Sincerity’; ‘Accountability’; ‘Transparency’; ‘Promptness’; ‘Trustworthiness’; ‘Responsiveness’; ‘Good inter-personal relations’; ‘Knowledgeability’; ‘Time management’; and, ‘Responsibility’.

The behavioural disposition mentioned earlier will therefore align to ‘praise-worthy attributes’ if such meets ISC *condition* of ‘applying Islamic precepts as guidance’. However, behavioural disposition of public service Muslim managers in contrast will align to ‘blame-worthy attribute’ if their behavioural disposition is enmeshed with ‘bad attitude’. Generally, ‘blame-worthy attributes’ in the context of ISC mean nothing but human behavioural acts that are non-permissible in Islam; even though such behavioural acts are accepted in certain clime other than Islam. Thus, the Almighty Allah cautions in Surah *Al-Baqarah*:

وَعَدَلُّ لِّلَّيْنِ ءَاثِمُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ ءَاجِرٌ عَظِيمٌ - وَلَيِّنَ لِّلْكَافِرِينَ اُولَئِكَ هُمُ الرَّاغِبُونَ  
لِجَهَنَّمَ سِوَرَةٌ لِّمَعَادَةٍ : ٩-١٠ )

Allah has promised those who believe and do deeds of righteousness that for them there is forgiveness and a great reward (i.e. Paradise). And they who disbelieve and deny Our Ayat are those who will be the dwellers of the Hell-fire.<sup>142</sup> (Q.5: 9-10)

In continuation of that, this *Tawhidic* behavioural disposition theory further suggests that *actions/interactions* of public service Muslim managers and any consequence that arise from that shall have certain *effects* – whether pre-planned or not.

‘*Effects*’ of the overall proposition in this *Tawhidic* behavioural disposition theory are constructed and grounded in the data like every other category/subcategory; as opined by Charmaz (2014) that “analytic strategies are emergent, rather than procedural applications” (p.148). Herewith, *effects* in this context mean manifestations of public service Muslim managers’ behavioural *actions/interactions* for the purpose to which they are intended/directed. Precisely, these *effects* are compartmentalized in ‘religious perspective’, ‘ethical perspective’, ‘educational perspective’, ‘administrative perspective’, and ‘economic perspective’.

Under this subchapter, efforts have been made to explicate an emergent substantive theory (i.e. *Tawhidic* behavioural disposition theory) for managers of public service to guide and improve their behavioural disposition. With the aid of axial coding and analysis, this study has been able to indicate relationships among the emerged categories and subcategories to the point that initial field notes/memos helped to recognize and consistently link the crafted categories and subcategories for the later

---

<sup>142</sup> Accessed @

[http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=806&Itemid=60#3](http://www.qtafsir.com/index.php?option=com_content&task=view&id=806&Itemid=60#3)



constructed focused theoretical concepts co-constructed between the researcher and participants in this study. Towards these efforts, Charmaz (2014) emphasizes that “axial coding answers questions such as ‘when, where, why, who, how, and with what consequences [to] describe the studied experience fully” in this *Tawhidic* behavioural disposition theory, and what this portends for ISC behavioural disposition of public service Muslim managers (p.147).

Proper understanding as well as correct application of this *Tawhidic* behavioural disposition theory will enable managers of public service demonstrate noble and rewarding behaviour inherent in ISC. In fact, a participant in this study emphasized that for any manager of public service to conform to application of *Tawhidic* behavioural disposition theory,



**‘He should lay a standard model to others so that he could be a role model for displaying acceptable level of good behaviour’ (PM3)**

What this *Tawhidic* behavioural disposition theory hypothesizes is that consequence of actions/interactions of managers in public service is adjudged to reflect ‘praise-worthy attributes’ only when *right guidance* is followed; this implies that public service managers’ behavioural disposition aligns to ISC by applying Islamic precepts as guidance. On the contrary, this theory also hypothesizes that consequence of actions/interactions of managers in public service is adjudged to reflect ‘blame-worthy attributes’ when *right guidance* is not followed. And this signifies that public service managers’ behavioural disposition does not align to ISC; and as such this contradicts the desired intent for which ISC serves. Broadly, the two hypotheses in here are:

**H<sub>A</sub>:** Desirable behavioural disposition results from *right guidance*.

**H<sub>0</sub>:** Poor behavioural disposition does not result from *right guidance*.

Though a substantive theory that is grounded in the data has emerged for a possible application in the public service for Muslim managers to guide their behavioural disposition, yet a need to apply further theoretical sampling to elicit data from set of participants different from the initial study area became paramount because of the grasps of the core category in other substantive areas; and Charmaz's (2014), Glaser's (1978) (2006) (2007a) and Strauss's (1999) various observations to that effect, especially calls from participants of various groups in this study to include non-Muslim and other categories of participants in further study. At first, the researcher "made no explicit attempt to integrate ... focused codes through [further theoretical sampling and subsequent] theoretical coding. Instead, the direction of the analysis emerged from the participants' statements and their subsequent coding"; as suggested by Charmaz (2014, p.151). Briefs of excerpts<sup>143</sup> of the participants' statements to further co-construct a FGT are therefore presented as follows:

---

<sup>143</sup> Briefs of excerpts are provided in order not to overburden participants' statements in this part. Full excerpts are however contained in the study transcripts and are available on request.

**‘Notwithstanding, development of such model could be carefully executed within the academic circle, just like you have initiated one ... We are all aware of the implications of trying to introduce or do anything in the public sphere of Nigeria, especially when such thing has Islamic connotations. The Christians would not want to recognize the inherent usefulness or beneficial resultant effects, rather they would cry foul that one is trying to Islamize them ... Thus ... attempts by various strata of the society to stall this brilliant idea. I still have the belief that you younger generation would sometime realize and push for either Islamic Management or management from Islamic perspective of our public affairs or/and public governance. (SS1)**

The observation of the foregoing participant suggests that other groups of participants (i.e. non-Muslims, and probably participants from other geographical location) should also be included in the development of the theory to have general outlook even though it emanates from Islamic discipline. Another participant, in this same direction, argued that,

**I had mentioned earlier that you have to convince the other sides ... because what we are trying to do is to convince people to *See* the positive effects of the model to accept it. ... Despite the turmoil in the world, many Western Academics are still studying Islam, and coming out with very positive findings about it (Islam). If you study it, you will find out that Islam is a very good way of life; except there may be problems identified here and there, and that does not mean that it is not happening in other religions like Christianity, the Hinduism, etc. So, let them study Islam with sincerity. (SS4)**

In addition to that, a policy maker who participated in this study made some clarifications on why the substantive *Tawhidic* behavioural disposition theory should be further constructed. So, he explained,

**The fact is that by just mentioning the word “Islam” in the model people will find it difficult to accept it. Nevertheless, if you repackage it with a different name people will look at what will be fair to them ... The same thing applies to this proposed Islamic spiritual culture performance model ... If you want to repackage it, you must do a lot of work. For example, the Health Insurance Scheme is very good concept, but in Kano people here said that it was un-Islamic, so they would not accept it. Thus, the National Health Insurance Scheme operators went to *Ulamas* who repackaged the scheme from Islamic perspective, the people later accepted it. [Therefore], if it is repackaged in such a manner that people would realize its benefit to them; definitely, it would become acceptable to them. (PM1)**

A detailed argument for moving this substantive *Tawhidic* behavioural disposition theory to co-construct a FGT is captured in the following argument of another policy marker that participated in this study:

**I very much agree with you that Nigeria is a multi-religious, and multi-cultural in its setting. Yet one thing that we should understand is that all religions equally teach the same standards of moral behaviour ... we have everything in common ... Not only the Christians and the Muslims, even the non-adherents to the two religions do actually have a standard behaviour ... Therefore, the model that is going to be developed should prescribe good standards of behaviour, which is equally acceptable to the Christians, Muslims, and non-conformists to the two religions. Hence, I have not Seen any conflict in developing such a model in any society whatsoever; not to talk of Nigeria. In any society, you can develop that model to serve as a measure – not only for public servants – but also for general behavioural standard; and that could actually guide the society in all fronts. Thus, I do not subscribe to the opinion that there will be chaos if a model of Islamic spiritual culture is adopted for measurement of standard of behaviour of public servant. (PM3)**

The researcher’s reflection on statements of the participants resulted to following Charmaz’s (2014) recommendation that, “[t]oo much still remains assumed, unknown, or questionable” (p.192). So, the researcher was prodded to think of conducting further

interviews on perspective of Glaser and Strauss (2017) “among different kinds of substantive cases which fall within the formal area [of behavioural disposition], without relating them to any one substantive area”, especially the case of public service managers’ behaviour (p.33). And to follow Charmaz’s (2014) argument that “[i]n every version of grounded theory [however], a major strength resides in theorizing across substantive areas (p.242). Therefore, the research had to first contend with the question of how to transform this substantive theory to a formal one without “applying a few ideas from an established formal theory to the substantive area” in compliance with recommendation of Glaser and Strauss (2017,p.33).

Consequently, Charmaz’s (2014) recommendation affords a way out and “[t]he answer is to gather more data focus on the [core] *category* [i.e. applying Islamic precepts as guidance] and its properties” (p.192). And that has led the researcher to conducting focused interviews through purposeful theoretical sampling to achieve saturation with strategies of theoretical coding as recommended by Charmaz (2014). Glaser’s (2007a) opinion on that is “seeing the core category working beyond the immediate substantive area studied engenders a need to study it generally ... for generating a formal theory of the core by looking at data and other studies within the substantive area and in other substantive areas using the conceptualizing constant comparison method” (p.99). Henceforward, analysis of the strategies applied to arrive at a *Providential Steering* formal theory follows in subsequent subchapters.

### **6.3 Construction of Providential Steering FGT**

The preceding section has provided the reasons for construction of *Providential Steering* FGT in this study. However, in compliance with Punch and Oancea (2014),

the core category [i.e. applying Islamic precepts as guidance] in the foregoing substantive *Tawhidic* behavioural disposition theory was later raised to “a higher level of abstraction ... by finding a higher-order concept” that logically connects and analytically fills the core category to push for FGT (p.237). Thus, the core abstractive concept *Right Guidance* and other concepts for this *Providential Steering* FGT are emergent in line with Punch and Oancea’s (2014) observation that the “concepts the theory will use are not brought *to* the data and are not obvious *in* the data” (p.237).

On that note, Glaser and Strauss (2017) maintain that “the integration of a formal theory can begin very usefully with the emerging integration scheme that was used for the substantive theory that actually stimulated the formal theory’s generation” (p.98). What this means is that the researcher focused and carefully selected emergent codes from theoretical coding of data-transcripts through essential theoretical sampling for what Charmaz (2014) regards as co-constructing the FGT in this study. All the same, the profile of participants for the co-construction of the *Providential Steering* FGT analysis is subsequently provided ahead of analysis on the emergent concepts before the analytic telling come later.

### **6.3.1 Profile of Participants for Providential Steering FGT**

As earlier indicated in chapter one that participants for the co-construction of *Providential Steering* FGT vary in terms of nationality and profession, the following table shows the status, the highest academic qualification, and the country of origine of each of participant. Though all the participants participated in the study on Universiti Utara Malaysia Sintok campus, yet all formal procedures for academic interviews were

applied according to the laid down rules by Charmaz (2014) and Miles, Huberman, and Saldaña (2013).

Table 6.1  
*Profile of Participants for Providential Steering FGT*

Participants Status	Highest Academic Qualification	Country of Origin
An IT Professional	PhD	Nigeria
A Muslim Head of an Organization	PhD	Malaysia
A Research Assistant	MSc	Algeria
A Hindu	PhD	India
Security Expert	-	Malaysia
A Banker	PhD	Malaysia
Information Mgt. Consultant	PhD	Malaysia
A Malay (i.e., Malaysian Citizen)	PhD	Malaysia
A House Wife	MSc	Nigeria
A Non-Religious Person	MSc	America
An Accountant	PhD	Nigeria
A Professor of Islamic Economics	PhD	Malaysia
An Insurance Broker	-	Malaysia
A Student-Teacher	First Degree	Malaysia
A Student of Economic Behaviour	MSc	Nigeria
An ICT Consultant	MSc	Algeria
A Buddhist	First Degree	China
A Tertiary Institution Lecturer	PhD	Nigeria
A Parent	PhD	Nigeria
A Child	PhD	Malaysia
A Credit Analyst	MSc	Libya
A Husband	MSc	Malaysia
A Politician	MSc	Nigeria
An Arab	PhD	Yemen

Table 6.1 as above indicates profile of participants that participated in the *Providential Steering* FGT phase<sup>144</sup>. Malaysia has the largest number of participants of 10 from whom eight are males while the remaining two are females. Nigeria follows with total number of seven participants from whom five are males and two females respectively. Yemen, Algeria, Libya, India, and China have each participant accordingly to make total number of 24 participants. As participants were not selected randomly, their expertise became prerequisite for their selection in line with theoretical and purposeful

<sup>144</sup> Names of participants are deliberately omitted here for confidentiality purpose. However, a list of their names is available at Appendix I.

sampling as recommended by Charmaz (2014), such that data would be generated to saturate emergent abstract concepts to construct a highly abstractive and most plausible driven theory. Names of the participants are provided in Appendix G.

### 6.3.2 Analysis of the Emergent Concepts for Theoretical Coding

Though the coding technique adopted to facilitate analysis of the **Conserving Moral Vigour** core category in this phase was explained in chapter four of this study (See discussions under subchapter 4.5 – Data Analysis of the Study), but a need to present both CRG and RCM tables and subsequent discussions on them, according to Glaser (2009) and Scott (2004b) shall aid the analysis of data in this regard. Hence, this is to reiterate that presentation of both “*principal instruments for relating the categories identifying the central phenomenon in grounded theory analysis*” under this subchapter; has potent to present the analysis to assessors/readers of this thesis in clearer form (Scott, 2004b, p113). More so, Glaser (2009) argues that “the discussional form [in this instance as a] strategy of comparative analysis for generating theory puts a high emphasis on *theory as a process*; that is, theory as an ever-developing entity, not perfected product. [Hence,] discussional form renders this emphasis best” (p.11). In relation to the former, tables for both CRG and RCM, and their discussions of analysis are as follows:

Table 6.2  
*Conditional Relationship Guide*

Category	What	When	Where	Why	How	Consequence
<i>Acting Based on Intent</i>	Uses it for specific purpose ... we have users that just use it to satisfy their interest	During Internet usage	In Social Activities	Moderation	Expediency	Opportunism



Table 6.2 (Continued)

Category	What	When	Where	Why	How	Consequence
Anticipation	To always be vigilant	During Security Operations	In Ethical Norm and Value	Precaution	Truth establishment Compliance	Social harmony
Designing Guidance Accordingly	Policies should defer by following the culture and norms	During Policy Choice	In Ethical Guidelines	Censorship	Tractability, Providence	Plasticity
Diverse Demeanour	Different people have different behaviour	During Social Intercourse	In Human Endeavours	Ideals	Conviction, Multiplicity	Moderation Seeking
Eye-Service	People do that when they know that there is going to be a given reinforcement or reward	During Inter-Personal Relations	In Social Activities	Urge for Materialism	Show-Off, Materialism	Self-Seeking
Flouting Guidance	Terms and conditions in IT outweigh any other policy if you as a user agrees to the terms and conditions	During Internet Usage	In Social Activities	Enhancement	Porosity, Default	Irresolution
Hedging the Survival Drives	Inclined towards how we survive	During search for livelihood	In Social Engagements	Differences	Competition, Drive	Reception
Philistinism	People are attracted to materialism	During information sourcing	In Ethical Norm and value	Information Overload	Contrivance	Discretionary Trust
Reformation	A kind of re-orientation right from grassroots	During Social Intercourse	In Responsibility Performance	Mutual Affection	Alignment, Model, Walk Through	Moral Vigour Reciprocity

Table 6.2 (Continued)

Category	What	When	Where	Why	How	Consequence
Regulating Human Behaviour	Enacting laws, dissemination of information and knowledge, maintenance of decorum ... help improve behaviour of people	During Administration	In Governance	Influence	Guidance, Sanctions	Discipline
Right Guidance	Working with the framework of rules and regulations and the requirements	During every Human Endeavour	In all Daily Activities	Mutual Affection	Conformism, Devotion	Moral Vigour
		Performance of Assigned Tasks	In Management	Mutual Affection	Constant Cogitation, Educational Quest	Inspiration, Consistency, Rejuvenation
		Execution of Roles	In Social Organization	Expectations	Self-Knowledge, Faith Conformity, Adherence, Radical Moral Change	Comprehension, Consistency
		Security Operations	In Ethical Norm and Value	Critical Decision	Conformism	Concentration, Moral Vigour
		Banking Operations	In Ethical Guidelines	Social Trust	Ethical Formation, Conformism, Compliance	Confidence, Moral Vigour
		Information Generation and Dissemination	In Information Management	Critical Decision	Introspective Judgement, Prudent Check	Objectivity
		Socio-Cultural Interactions	In Cultural Norms and Traditions	Acceptable Behavioural Disposition	Discernment, Conviction, Skilful Guidance, Flexibility	Faith Influence, Positive Conduct, Knowledge Adaptation
		Marital Affairs	In Matrimony	Mutual Trust	Ethical Training, Conformism	Adequacy, Relationship Sustenance

Table 6.2 (Continued)

Category	What	When	Where	Why	How	Consequence
		Inter-Personal Relations	In Human Relationships	Enlightenment Values	Sympathy, Moderation	Positive Conduct, Comprehension
		Discharge of Duties	In Providing Balanced Information	Mutual Trust	Compliance, Conformism, Skilful Guidance	Confidence
		Management of Resources	In the Working of Market System	Systematic Desensitization	Skilful Guidance, Faith Conformity	Organized Establishment
		Product Marketing	In Line of Merchandize	Social Trust	Compliance, Ethical Training, Skilful Guidance, Provident Care	Moral Vigour, Confidence, Reciprocity
		Execution of Tasks	In Social Activities	Mutual Affection	Ruefulness, Support, Reciprocity	Moral Vigour, Consistency
		Pecuniary Resource Management	In Cash in Hand	Positive Faith	Illumination	Sagacity, Moral Vigour
		Conception and Execution of thoughts	In Moral Considerations	Reciprocity of Human Actions/Deeds	Reverberation, Adherence	Resilience
		Knowledge Dissemination	Moral Development	Mutual Affection of Human Actions/Deeds	Skilful Guidance, Humanity	Restraint, Moral Vigour
		Conception and Execution of Thoughts	Moral Development	Enlightenment Values	Conviction, Resolution, Comprehension	Knowledge Adaptation
		Human Endeavours	In the Discharge of Responsibilities	Positive Faith	Humanity, Reciprocity	Faith Influence
		Execution of Tasks	In the Discharge of Responsibilities	Systematic Desensitization	Prudent Check	Moral Vigour
		Marital Affairs	In Marital Values	Reciprocity of Human Actions/Deeds	Comprehension, Conviction, Prudent Check	Faith Influence, Moral Vigour

Table 2.2 (Continued)

Category	What	When	Where	Why	How	Consequence
“	”	Execution of Roles	In Resource Management	Acceptable Behavioural Disposition	Exemplary Value, Humanity	Moral Vigour
		Human Endeavours	In all Daily Activities	Positive Faith	Conviction	Radical Social Transformation
Self-Interest	Only think of what you want to gain by 100%	Search for Subsistence	In Economic Nuance	Self-Centredness	Unreason, Irresolute	Disintegration

Source: Researcher's conceptualization, 2017-2018

The CRG table above indicates reflective coding of the transcripts for this phase of FGT construction; in which Strauss and Corbin (1998) emphasize that a researcher should ask questions relating to *categories' properties* (How?), *occurrence* (When?), *contexts* (Where?), *condition* (Why?), and *understanding of consequence of categories* by participants (With what?). In this aspect, in line with suggestion of Scott (2004b) emergent categories from theoretical coding of this study reflectively “weave the loose array of concepts and categories ... back together into pattern” for this formal theory construction phase (p.115). Thereby, the researcher probed the emergent categories starting from the first category to the last one as contained on the CRG.<sup>145</sup>

The initial category on the CRG is *Acting Based on Intent*; as such analysis began with it. To answer the first question “What is *Acting Based on Intent*?”, a participant's (an IT Professional's) definition (i.e., on emic perspective)<sup>146</sup> was adopted to define the

<sup>145</sup> Full contents of detailed procedures of probing all emergent abstract categories are not presented under this section, because the researcher is cautious of regulations on maximum number of words as contained in OYA Thesis Guideline – **1.4.1 General Form and Style** (p.1).

<sup>146</sup> Emic perspective means participant's own view(s), account(s), or/and statement(s). Therefore, the original participant's statement was directly adopted for definition of the category in line with Charmaz's (2014), Scott's (2004b), and Strauss and Corbin's (1999) recommendation.

category as; **‘Uses it for specific purpose ... we have users that just use it to satisfy their interest.’** The participant’s definition was used in line with Scott and Howell, (2008) to “avoid researcher bias and the possibility of blending researcher meaning with that of the participants” (p.6). Thus, this definition seems to characterize behavioural disposition that precipitate actions/deeds that are incongruent to acceptable values/norms of ISC; and as such *Acting Based on Intent* indicates a negative behavioural frame for *Right Guidance* and countenance for its consequential outcome of moral vigour.

In answering the second question, “When does *Acting Based on Intent* occur?”, the participant used his professional IT background experience and maintained that he realized that *Acting Based on Intent* occurs **during Internet Usage** for information sourcing and that: **‘If this is not well guided, it may fall into the hands of people that are not supposed to use it.’** From general perspective, *Acting Based on Intent* would occur when information or any other privilege gets to someone or people and the person or people use such information or privilege for either good or ulterior motive(s). Consequentially, behavioural disposition in that regard if compromised, would thereby signify a moral frame that is inconsistent with moral vigour resulting from deviation in right guidance.

About the third question of “Where does *Acting Based on Intent* occur?”, the participant maintained that it happens in *Social Activities* where **‘The user is like 50% of what goes on.’** Though behavioural disposition of people can be influenced by either or both intrinsic or/and extrinsic factors at different times or concurrently, the participant argued that people are usually the instigators and drivers of their behavioural

disposition in *Social Activities*. This means that people act based on their intent and interest, as Rosset and Rottman (2014) argue, “Once one comes to appreciate the mental causes of intended actions, the task of predicting and interpreting human behaviour becomes infinitely easier” (p.27). Erstwhile, Alserhan (2010) notes that, “all actions are judged by their underlying motive or the intention behind them” (p.105).

Answer for the fourth question: “Why does *Acting Based on Intent* occur?”; is conceptualized as **Moderation** (of which an *etic*<sup>147</sup> abstract-concept is<sup>148</sup> applied) for statement of the participant that, ‘**These sites also have their patent rules that should be followed and guided keenly.**’ The participant expressed that *Acting Based on Intent* occurs because of the need for *Moderation* on how individuals appreciate and conform to right guidance in *Social Activities* to ensure moral vigour for good behavioural disposition. To this end, aptitude of comprehension unquestionably details patterns in mental genesis of occurrences. Nevertheless, imperatives of inferring behavio[u]rs<sup>149</sup> of people at times, Rosset and Rottman (2014) maintain, are propelled by others’ earlier behavioural disposition(s) (which, sometimes) are reasonably correct (p.28). Thus, careful thoughts and actions are paramount to comprehension and applicability of behavioural dispositions that are considerable positive for right guidance to ensure human moral vigour. Conversely, inference from the immediate foregoing notion

---

<sup>147</sup> ‘etic’ on this note means ‘an interpretation of participant’s view(s) or/and statement(s) to capture a wider general perspective, which could provide intent of the view(s)/statement(s) across time, location, or/and cases in social context.

<sup>148</sup> The abstract-concept is the choice in this regard and several other places because Glaser (2007a) strongly recommend that “the general implications of a core category are expanded by generating grounded conceptual categories about it” (p.105).

<sup>149</sup> Letter ‘u’ is added to the American spelling “behaviors” which is the original spelling in the quotation, and the reason for this is to maintain consistency in the use of British English for this thesis.

signifies my use of the word **Moderation** to conceptualize the reason why people are *Acting Based on Intent*; as clarified by the participant's statement.

Also, answer to the fifth question about "How does *Acting Based on Intent* occur?" was also conceptualized as **Expediency** (which again represents *etic* abstract-concept for participant's statement, '**If this is not well guided, it may fall into the hands of people that are not supposed to use it. And this can lead to disastrous events.**' This question helps to identify the property of the category *Acting Based on Intent*, and it also shows this category's "actions and interactions [with other] categories, including the notion of dynamic process over time" (Scott & Howell, 2008, p.7). In this respect, the question guides toward a construct that leads to understanding how the category (*Acting Based on Intent*) can be understood (Scott, 2004b). Expediency in this light "means benefit and anticorruption; and sometimes a thing that leads to benefit and advantage when authorized and when it is applicable due to some cause" (Moazam & Afrakati, 2016, p.578). Purportedly; as inferred from the participant's argument, expediency determines how *Acting Based on Intent* shapes or mar behavioural disposition toward conserving moral vigour. And this has implications for "mode of understanding the consequences" of the category *Acting Based on Intent* (Osman, Abu, Mohammad & Mokhtar, 2015, p.297; Scott, 2004b, p.116; Scott & Howell, 2008; p.7). Therefore, *Expediency* being focused to understand how *Acting Based on Intent* occurs assists to understand and move to questioning the consequence of *Acting Based on Intent*, and this moves the interrogative quest to the last question for the CRG.

The sixth and last question, "With what consequence does *Acting Based on Intent* occur or understood?", probed for correct meaning of the lived experiential knowledge that

participant has about the consequence of *Acting Based on Intent*. The participant recounted his experiential knowledge for consequence of *Acting Based on Intent*, as **OPPORTUNISM** (which is also an *etic* abstract-concept to depict the participant's statement: '**In satisfying interest, I mean people that use it for 'shady' kind of activities like those boycotting the website to tap information of other links like the hackers, and the users of the pornography sites**'. This question reiterates overall meaning the participant gave for understanding consequence of the category *Acting Based on Intent*, where the concept **OPPORTUNISM** connotes 'satisfying interest', 'for shady kind of activities' and 'boycotting the website'. This question elicited the overall meaning of the category *Acting Based on Intent*, because I had to deeply think of salient concept that gives factual summary of the participant's understanding of the consequence.

In generic terms, Moazam and Afrakati (2016) from Islamic context explain that,

It is necessary to say that the intention of the Expediency is to maintain the system, and maintaining the system means guarding Islam and also regulating the institutions and structures within the society and creating a rational and logical relation between structures and people and outcome of this order is peace and safety of the society (p.582).

Therefore, Richman and Reynolds (1996) observe that, "author of a bad opinion cannot hide behind the shield of anonymity; blame or praise-worthiness, [it] is there to see" (p.283). So, the category is understood through its consequence of how *Acting Based on Intent* determines behavioural disposition of people. And this indicates that the participant believed that intentions are usually a **Propeller** of actions that are a portrayal for behavioural disposition that either embed or emaciate moral vigour for peaceful interactions and which is endearing in *Social Activities*. The ensuing passages



therefore present accounts of reflective coding/analysis of participants' responses on the substantive core category - *Right Guidance* - as it provides applicability/workability across numerous substantive areas.

Another category on the CRG – Table 6.2 that is a focus of analysis in this thesis is *Right Guidance*. *Right Guidance* is an abstracted concept for core category from the initial co-constructed substantive theory in this study. Hence, the category remains a centerpiece of analysis for construction of FGT as Glaser and Strauss (1967) argue that the core category, “gives an initial direction in developing relevant categories and properties and possible modes of integration [for theoretical codes]” (p.79). And Glaser (2007a) recommendation for a need to explore the “core category’s implications, using, as widely as possible, other data and studies in the same substantive area and in other substantive areas”<sup>150</sup> (p.99) has helped to discover emergent patterns that contextualize Moral Vigour “and the relationships among the categories from which those patterns are constructed” with the aid of RCM that positions an emergent FGT from the data (Scott, 2004b, p.115).

Moreover, the usual initial question about what a category is, preceded the investigative reports about the category in focus. So, data of 22 out of the 24 participants<sup>151</sup> who

---

<sup>150</sup> Virtually all participants in this study were posed with questions to see the implications of the substantive abstracted core category, ‘Right Guidance’, in the context of their various substantive areas; and that has helped towards ascertaining its ‘*grab*’ on moral vigour for behavioural dispositions as established through coding with investigative questions suggested by Strauss and Corbin (1998).

<sup>151</sup> The substantive core category – *Right Guidance* – does not emerge in response data of two participants (i.e., an IT professional and ICT consultant), they were, however, both asked about consequence of *Right Guidance* in the process of theoretical sampling; to know their views in order to fully develop the properties of the core category as recommended by Charmaz (2014), Glaser (2007a), and Strauss and Corbin (1998). The researcher tried not to preconceive responses of participants, neither did the researcher force preconception into the data to make the category Right Guidance emerge in the two participants’ responses. Moreover, there is a need to clarify that data of those two

substantially discussed *Right Guidance* become focus of analysis in this aspect, because Charmaz (2014) argues that, “the *theoretical centrality* of certain ideas and areas of inquiry leads [the researcher] to pursue them. [The researcher] may decide to drop less compelling lines of inquiry in [the] data and nascent analysis” (p.90). Moving forward with the analysis, the question “What is *Right Guidance*?” was applied to know participants’ understanding of the concept. In this way, *Right Guidance* was defined as **‘Working with the framework of rules and regulations and the requirements.’** This emic definition is a response from one of the participants, and “that seem[s] to capture the collective intent of all participants who contributed to this category” (Scott, 2004b, p.116). *Right guidance* on this note, depicts framework of understanding, obedience and application of set standards for behavioural disposition that ensures *Conserving Moral Vigour* for upright social configuration.

For the second question of “When does *Right Guidance* occur?”; from experience of the participants *Right Guidance* occurred during *Human Endeavours, Performance of Assigned Tasks, Execution of Roles, Security Operations, Banking Operations, Information Generation and Dissemination, Socio-Cultural Interactions, Marital Affairs, Inter-Personal Relations, Discharge of Duties, Human Endeavours, Product Marketing, Execution of Tasks, Pecuniary Resource Management, Conception and Execution of Thoughts, and Knowledge Dissemination*. Occurrence of *Right Guidance* during various situations for participants confirms my earlier position that the emergent core category in the substantive study has propensity to occur indiscriminately and having implications for several substantive areas/incidents. More so, its occurrence in

---

participants (i.e., an IT professional and ICT consultant) were not discarded, and these are obvious in the discussions that follow Table 6.3.

various substantive areas, as Glaser (2007a) maintains, has justified the need to execute a further study to construct FGT for this general study.

For the third question of “Where does *Right Guidance* occur?”, the participants experienced *Right Guidance* in all *Daily Activities, Management, Social Organization, Ethical Norm and Value, Ethical Guidelines, Information Management, Cultural Norms and Traditions, Matrimony, Human Relationships, Providing Balanced Information, Working of Market System, Line of Merchandize, Social Activities, Cash in Hand, Moral Considerations, Moral Development, Discharge of Responsibilities, Marital Values, and in Resource Management*. Like emergent categories for the foregoing second question, variability characterize the answers sought for this third question, in accordance to Glaser (2007) as participants’ responses show that they have experienced *Right Guidance* in various contexts of different substantive areas including “the immediate substantive area” of this study (p.99). To this, Charmaz (2014) emphasizes that “a major strength resides in theorizing across substantive areas” (p.242).

The fourth question in this respect is, “Why does *Right Guidance* occur?” The participants opined that it occurs *because of Mutual Affection, Expectation, Critical Decision, Social Trust, Critical Decision, Acceptable Behavioural Disposition, Mutual Trust, Enlightenment Values, Systematic Desensitization, Positive Faith, Reciprocity of Human Actions/Deeds, Mutual Affection of Human Actions/Deeds, and Enlightenment Values*. All the emergent categories in this section convey justification by the participants on implications of *Right Guidance* for behavioural disposition across different social strata in which general explanation would be given in the

opinions of Charmaz (2014), Charmaz and Belgrave (2012), Glaser (1978) (2006) (2007a), and Glaser and Strauss (1967) to demonstrate propositions about strength or weaknesses of a developed FGT to extensively indicate condition for moral vigour.

The fifth question focused on “How does *Right Guidance* occur?” This question on *how* the category occurs, Scott (2004b) notes, “identifies actions and interactions among the categories, the idea of dynamic process over time” (p.116), and these are noticed in the responses the participants gave when they said *Right Guidance* occurred by: *Conformism, Devotion, Constant Cogitation, Educational Quest, Self-Knowledge, Faith Conformity, Adherence, Radical Moral Change, Ethical Formation, Compliance, Introspective Judgement, Prudent Check, Discernment, Conviction, Skilful Guidance, Flexibility, Ethical Training, Sympathy, Moderation, Provident Care, Ruefulness, Support, Reciprocity, Illumination, Reverberation, Humanity, Resolution, Comprehension*, and by *Exemplary Value*. All these categories (or abstracted concepts as one may call them) herein are integrated and raised to a higher category/concept, ‘**Securing Moral Vigour**’; as they all point toward comprehension of consistent positive sustainable moral/behavioural virtue. This, to Charmaz (2014), is partly to provide “underpinnings of ... grounded theory while simultaneously providing an insightful analysis of the overall process and major conceptual category” (p.254).

In respect to the sixth investigative question, “With what consequence does *Right Guidance* occur or with what consequence is *Right Guidance* understood?”, answers were provided in accordance to Scott (2004b), Scott and Howell (2008), and Struss and Corbin (1998) at lived experiential meaning level. The thoughtful understanding of responses provided by participants about their actions or/and reactions – regarding *Right Guidance* – suggests the meanings coded for the consequences they understood

as place of *Right Guidance* in behavioural disposition. Inferentially, the participants understood consequence of *Right Guidance* through the *acts of Moral Vigour, Inspiration, Consistency, Rejuvenation, Comprehension, Concentration, Confidence, Objectivity, Faith Influence, Positive Conduct, Knowledge Adaptation, Adequacy, Relationship Sustenance, Organized Establishment, Reciprocality, Sagacity, Resilience, Restraint, and Radical Social Transformation*. “Considering the importance of the consequence to the participants, Consequence categories in the Guide become key categories to investigate with regard to relationships and linkages to the other categories, [as this] relates structure to process” as suggested by Scott (2004b, p.117), for which Glaser (2007), Strauss and Corbin (1999), and Scott and Howell (2008) agree will move analysis to a more analytic and theoretical stance.

The same procedures of reflective questioning were applied to arrive at answers for all other categories on the CRG Table 6.2, though details of coding processes on the remaining individual categories are not presented herewith to avoid congestion of data; in the opinion of Miles, Huberman, and Saldaña (2013), Saldaña (2016), Scott, (2004a) (2004b), and Scott and Howell (2008). However, scrupulous reflective coding applied to all the emergent categories. And with the aid of memo writing, the researcher applied constant comparison to the emergent categories; to rigorously establish complex analytical patterns among one another, rather than simply knitting them together to present what Scot (2004b) calls “two-dimensional pictures of reality” (p.115).

These complex patterns, to Charmaz (2014), indicate “relationships [that] suggest paths to learn about variations in a process or category and alternative interpretations” (p.322), and this helps to clarify how the analysis move towards a more analytic rigour

while proceeding with more memo writing to ensure credibility of this study as recommended by foremost grounded theorists (for instant, Charmaz, 2014 and those before her). Again, the CRG ensures that the analysis makes a logical connection among the categories; as RCM recommended by McCaslin (1993), because McCaslin (1993) developed that by prioritizing those *Consequences* on the CRG to advance “central phenomenon” in the RCM; as suggested by Scott (2004b, p.117) and Scott and Howell (2008, p.8). Accordingly, a table of the RCM and its analysis are presented in the subsequent discussions.

Table 6.3  
*Reflective Coding Matrix*

Core Categories		Conserving Moral Vigour			
Properties	Inspiration	Sagacity	Restraint	Organized Establishment	Resilience
Processes	Knowledge Adaptation	Comprehension	Faith Influence	Positive Conduct	Consistency
Dimensions	Human Endeavours	Objectivity	Disintegration	Social harmony	Adequacy
	Conception and Execution of thoughts	Execution of Tasks	Irresolution	Relationship	Pecuniary
	Internet Usage	Performance of Assigned Tasks	Opportunism	Sustenance	Resource
	Security	Discharge of Duties	Self-Seeking Radical Social Transformation	Social Intercourse	Management
	Operations	Product	Search for Livelihood	Inter-Personal Relations	Moral Development
	Marital Affairs	Marketing	Administration	Execution of Roles	Matrimony
	Banking	Policy Choice	Search for Subsistence	Socio-Cultural Interactions	Moral Considerations
	Operations	Knowledge	Ethical Norm and Value	Management of Resources	Critical Decision
	Information Generation and Dissemination	Dissemination Responsibilities	Ethical Guidelines Governance	<i>Social Activities</i>	Mutual Trust
		Performance Resource Management	Ethical Guidelines Governance Management	Management of Resources Discharge of	Enhancement
					Conformism
					Compliance
					Adherence
					Ethical Training
Modes for Understanding the Consequences	Plasticity	Concentration	Discretionary Trust	Harmonious Co-Existence	Rejuvenation

Source: Researcher's conceptualization. 2017-2018

The RCM table above is a product of constant comparative analysis via the preceding CRG where responses of participants on investigative questions about *Right Guidance* were analytically considered. The table therefore, in the position of Strauss and Corbin

(1998), “as a relational hierarchy is to develop and contextualize the core category, the central phenomenon about which all other major categories and minor categories relate” (Scott & Howell, 2008, p.8). The table however presents products of abridged abstracted conceptual categories because Glaser (2007a) emphasizes that “the general implications of a core category are expanded by generating grounded conceptual categories about it, from many different areas using the constant comparison method” (p.105). Thus, in the opinion of Scott (2004b), “a more holistic constructivist perspective” was considered for a thorough analysis of the CRG prior to eventual development of the RCM table as above (p.120).

Consequently, those high-level *Consequences* on the CRG become a pointer to identify the emergent core category at this phase, and the new emergent core category in this case helps to establish patterns among various categories; for which Glaser (1978) says that this imbeds theoretical sensitivity and ensures theoretical saturation. Relatively, other categories in the CRG through a rational hierarchical insight become sub-categories in the RCM, and they eventually emerged as descriptors of *Conserving Moral Vigour* – the Core Category for this phase of study; according to Glaser (1978) (2007), Strauss and Corbin (1998), and Scott (2004b). To Scott (2004b), “[t]he method for identifying the Reflective Coding Matrix descriptors begins and is contingent upon the relationships established by the Conditional Relationship Guide” (p.120). So, those abstracted conceptual categories that do not appear as *Consequences* on the CRG later emerged as dimensions (i.e., descriptors) of the Core Category in the RCM. The abstracted conceptual category ‘Conserving Moral Vigour’, in the opinion of Scott (2004b) as, “a more refined” Core Category in the RCM (p.122), means “**understanding that**” (Participants: RA; A Hindu; & A Malay) “**applying ... good**

**moral conducts as right guidance**” (Participant: Housewife) **“will be consistent with ... intention, and ... behaviour”** (Participant: RA) **“that play immerse role in helping human or designing human to be a better being in terms of behavioural patterns”** (Participant: IT Professional).

The definition of the Core Category in the RCM, in compliance with Scott (2004b), “account[s] for the study data as a whole” thereby “to name the Central Phenomenon of the study” (p.120). Comprehensively, the whole participants believed that their experiences of *Right Guidance* are understood via *Conserving Moral Vigour*. At individual level, participants severally indicate Radical Social Transformation, Faith Influence, Knowledge Adaptation, Resilience, Organized Establishment, Confidence, Positive Conduct, Comprehension, Objectivity, Consistency, Inspiration, and Rejuvenation as modes for their understanding of Right Guidance; respectively. This suggests that **‘a guideline in any platform of right guidance’** (Participant: IT Professional) **‘should be just and fair’** (Participant: A Muslim Head of an Organization) **‘to maintain a middle ground in ... quest and contribution to the society’** (Participant: Student of Economic Behaviour) **‘in order not breach nor break the principle’** (Participant: ICT Consultant) **‘that work[s]’** (Participant RA).

Moreover, all the abstracted conceptual categories applied to describe *Properties* in the RCM are raised to a higher level of abstraction, as recommended by Charmaz (2014) and Glaser (2007a). Likewise, are the abstracted conceptual categories applied to describe *Processes* in the RCM. Invariably, not only are the descriptors of these two conceptual categories raised to higher level of abstraction, similarly the descriptors for both *Contexts* and *Modes for Understanding the Consequences* were also raised to



“higher level of abstraction” to move the analysis to general level of understanding and applicability in compliance with Punch and Oancea (2014, p.237). From this point, subsequent sections shall focus on analysis for FGT of this study.

### **6.3.3 Analysis for Formal Grounded Theory of the Study**

Having iteratively designed the RCM table to afford a constructive story about emergent theory after identifying the Core Category, which consistently appears as a mode of understanding the focused arched category, it is crucial here to give what Kearney (2007) regards as, “a conceptually abstract explanation for a latent pattern of behaviour [i.e., behavioural disposition] in the social setting under study” (p.272). The researcher’s perspective in this regard is participants’ experiences indicate that anyone who demonstrates worthy behavioural disposition, is stimulated by an understanding that discipline remains crucial for socially accepted integration; and that anything short of this would degenerate into social morbidity. To this extent, it becomes obvious that participants strongly believe that *Conserving Moral Vigour* is the key to any meaningful behavioural disposition which requires *Right Guidance*; and anything short of this is tantamount to immoral social disposition. The argument in this regard, is based on Strauss and Corbin (1994) position that “new perspectives can precipitate significant and even radical issues. [And that] Personal experiences are also immensely vital to theoretical sensitivity” (p.284). Here from, the final analysis of the emerging FGT proceeds under the following subheadings: A) Data Interpretation for the FGT; and, B) Development of the FGT Story.

**a. Data Interpretation for the FGT**

Under this subsection, selective coding in the words of Scott (20004b) at “higher levels of abstraction” becomes paramount for integrating the whole interpretive work (p.122). Therefore, relationships among categories presented in the CRG and the subsequent RCM becomes focus of analysis. And that is to avail what Strauss and Corbin (1990) regard as, “paradigm model” for analysing interrelation of action(s) and structure(s) to build a tested and amendable theory that is practicable and applicable over time (p.99). Similarly, Charmaz (1996) considers that as; “analysis to define essential properties, assumptions, relationships and processes while providing sufficient actual data to demonstrate how ... analysis is grounded in lived experience” (p.47).

Parallel to Charmaz’s (2014) argument, “[h]ere one fragment of data [i.e., participants’ responses] gains theoretical plausibility precisely because it provides a way of understanding many more situations ... encountered, including both statements and silences” of participants in their responses (p.90). So, those compelling statements of 13 out of the 24 participants, which offer highest plausible theoretical understanding in this phase are applied to account for theoretical adequacy of the whole ideas of the 24 participants subsequently. It is important to reiterate that all participants responses/statements have been thoroughly accounted for at the open/initial coding/analysis stage of emergent abstract concepts presented in Table 6.2 for CRG.

To that end, the central phenomenon in this phase of the study (i.e., *Conserving Moral Vigour*) defines what interactional temperaments of a rational and decent human being should be within social context, and those consistent characteristics required of a person to fit into that ecological disposition of *Right Guidance*. However, a person is not

qualified to be described as *Conserving Moral Vigour*; nor is he/she showing traits of *Conserving Moral Vigour* if the following elements for *Conserving Moral Vigour* nature are not identified in the person's behavioural disposition. These elements include: **Inspiration; Sagacity; Restraint; Organized Establishment; and, Resilience.**

**Inspiration heralds Moral Vigour, 'it enhanced ... reputation ... as it gives ... a good reputation. It ... shows ... quality [of being a responsible] human being and ... this might affect other [people] who might [understand and emulate inspirational] behaviour [or] attitude – during that period ... as [it] would not only affect ... a person, but the range of the effects is wider'** (Participant: RA). This is often reinforced by Sagacity of a 'person to [perform his/her] duties to achieve the expected goals ... skilfully. Skilful means that you must have proper knowledge on what you are doing and the consequences of your actions as that is expected. Therefore, in your responsibilities, you are expected to be skilful in actions and you maintain tranquillity in the consequences' (Participant: A Hindu).

Doing so would propel **Restraint**; whereby '**people always think that there should be equilibrium**' (Participant: A Student of Economic Behaviour) as a linear pattern of **Moral Vigour** for behavioural disposition. In furtherance to that, whatever universal behavioural disposition that someone demonstrates would be consistent with **Organized Establishment**. '**Here you are looking at what happens when we have right guidance. This means that you are looking for the benefit of having right guidance. The benefit is that you will have good organization – meaning that you can organize your organization well once you have right guidance. Or you can**

**manage your family in the right way, to the right path you have right guidance'**  
(Participant: Professor of Islamic Economics).

Lastly, *Right Guidance* would entwine **Resilience** with **Moral Vigour** for behavioural disposition '**to keep your faith going on no matter what, no matter how difficult it is, no matter how tough ... [to] reach the highest level**' [of moral cascade] (Participant: A Buddhist) '**on the standards that guide**' (Participant: Accountant) human beings '**in terms of business relationship, ... personal relationship, or other [relationships] beside that**' (Participant: Banker) '**to ensure an everlasting right guidance**' (Participant: Security Expert) '**you must follow, submit [to], and obey all [the time]. You cannot follow some parts and do away with other parts ... which means that you must follow wholeheartedly**' (Participant: Muslim Head of an Organization).

Sequel to the above passages, *Conserving Moral Vigour* proceeds with **Inspiration** that often makes human beings achieve **Sagacity** that produces **Restraint** in behavioural disposition for **Organized Establishment** in terms of **Resilience** to show and maintain consistent acceptable ethical behavioural patterns in every interaction within a social context. Moreover, *Right Guidance* for amenable positive virtues has consequential effects for manifestation of *Conserving Moral Vigour*, which reliantly fasten and tighten all moral notches for endearing behavioural displays. It is in this light that *Conserving Moral Vigour* remains consistent along social ethical continuum regardless of time, space, place, and occurrence. Therefore, *Conserving Moral Vigour* continues to effect universal positive behavioural patterns in anyone who values, appreciates, and

remains consistent to its **Reverberation**; whether in a small or a large gathering for social interactions.

For obvious reasons, the foregoing discussions on the nature of *Conserving Moral Vigour* indicate its active evolution within time and context. Accordingly, clarifying its evolutionary procedures would help to understand what processes are involved to ensure its clear, proper, and consistent structures and application; as propounded by Glaser (2007), Scott (2004), Scott and Howell (2008), Strauss and Corbin (1998). And these evolutionary procedures have to do with the following five specified processes: **Knowledge Adaptation; Comprehension; Faith Influence; Positive Conduct; and Consistency**. Nevertheless, these processes indicate that *Conserving Moral Vigour*; according to Scott and Howell (2008), “exists dynamically in its ecology” (p.13). This is the more reason why it becomes necessary to clarify what specific processes are involved in demonstrating behavioural patterns for *rightly guided* behavioural disposition within the social context. Doing so, Scott (2004a) argues, “is an important part of theoretical discovery in this study” to be able to analytically develop a *story* that fits the emergent theory (p.12).

Analytically, the nature/structures of *Conserving Moral Vigour* as a core category at this phase of the study evolved based on the processes that connect its evolutionary trends. Hence, **Inspiration** for **Conserving Moral Vigour** is dependent upon **Knowledge Adaptability** of individuals human beings ‘as it gives ... a good reputation. It has ... opportunities for the future ... as a human being’ (Participant: RA) to portray **Sagacity** through **Comprehension** to ‘go a long way to ... making any decision in life [which] guides human beings towards thinking rationally, [and

to] **make them to use their time wisely instead of engaging in unproductive ventures**' (Participant: Student of Economic Behaviour).

Consequentially, human beings would apply **Restraint** through their **Faith Influence** that **'is always a consequence, either positive or negative, for applying right guidance'** (Participant: Tertiary Institution Lecturer) **'throughout ... whole life ... as much as possible ... to improve ... behaviour ... that shapes the total ways of our life'** (Participant: Malay). Following this, behavioural disposition of human beings graduates to an **Organized Establishment** via **Positive Conduct** which culminate **'from the simple respect you give to elders to other good behavioural characters** (Participant: Malay) **'such [as] moral values ... driven by goodness to achieve good things** (Participant: Non-Religious Person).

On that note, a confirmed *rightly guided* behavioural disposition of people would characterize **Resilience** through **Consistency** shown in acts of obedience which suggest that **'If your set of beliefs, or the quality of your values does not stimulate you, or stimulate behaviour of effectiveness in you, then there is something wrong with you; with your values, your beliefs, and your characters** (Participant: RA). So, *Conserving Moral Vigour* makes people to be coherent in thoughts, words, and actions. **'Through their interactions you can detect that, because they will follow rules and regulations set for them. They will not wait for anyone to tell them what to do before they do it'** (Participant: Student-Teacher). **'That is what I mean by skilful, [and] tranquillity must be maintained'** (Participant: A Hindu).

From the foregoing, *Conserving Moral Vigour* with *Right Guidance* for behavioural disposition of people is characterized by specific cognitive rudimentary virtues that develop overtime through some interconnected processes that are tightening to deter inconsistency, and to strengthen consistency in thoughts, words, and actions of people. Typically, the phenomenon *Conserving Moral Vigour* denotes the consistency nature of *Right Guidance* for behavioural disposition of people across socio-economic strata, diverse ecology, and beyond monolithic social context. Thereby, it is synonymous to what Arabs refer to as *اتساق* (*Aitsaqima*); in Malay parlance as *Ketekalan*, and for which in English language means ‘Consistency’. Most importantly, reflection of this posits what Scott (2004b) terms as “a general descriptive overview” (p.112) on analysis for FGT of *Conserving Moral Vigour* for dependable behavioural disposition of people who are rightly guided. Owing to this, the following section concentrates on “development of story” for this study FGT.

#### **b. Development of FGT Story**

As previously mentioned in the preceding subsection, this subsection therefore presents the residual analysis of this study FGT; where “conditions and dimensions of the core category [Conserving Moral Vigour] are more fully developed at this time and the threads of properties and dimensions of related phenomena, categories, and concepts are interlaced and woven tightly together via the RCM developed in reflective coding”; as emphasized by Scott (2004b, p.123) and Scott and Howell (2008, p.13). The RCM becomes the main tool for the task of story development in this respect, and that helps to gain more insights into the analytic direction of the emergent theory. Still, selective coding greatly serves purpose for Scott and Howell (2008) suggest as “refining the order and sequence of the categories” (p.13), while Scott (2004b) insists it is for

“maintaining the central phenomenon at heart, as an ever-widening tapestry as the threads of lesser phenomena are tied to and woven around it” (p.123).

The significant aspect of this story is that experiential knowledge of participants indicate that *Right Guidance* holds five rudimentary processes in *Conserving Moral Vigour* for positive behavioural disposition. And a Conditional Matrix was developed with what Scott (2004b) regards as “the features of the story” to provide highly abstract overview of the emergent theory (p.125). Hence, all participants in this phase of study were inspired towards gaining knowledge to become confident in all their endeavours; as they all expected that a drive for acting in all daily activities – whether in marital affairs, banking operations, security matters, internet usage and the likes – would adjust them with ethical guidance that readily moulds their mental frame for understanding the complexity of human beings.

Moreover, participants revealed erudite position about gaining objective insights into acceptable behavioural disposition in execution/performance of assigned tasks, as well as ethical procedures for discharging duties – be it in terms of product marketing, resource management, or other commitments. The participants subsequently emphasized that valid phenomenon that strengthens behavioural disposition across time and strata of the society; and which readily assists in knowledge dissemination of the same, is right guidance for prudent check to ensure that ethical norms and values are appreciated and observed within ethical guidelines. Hence, each participant resolved that right guidance to conserve moral vigour would be to restrain from self-seeking, self-centredness, and opportunism that largely culminate in a dexterous urge for materialism in economic nuance. To guide against that amoral trend, participants



noted this requires skilful guidance with constant cogitation to avoid disintegration, which negates positive faith that guarantees radical social transformation, especially in the search for means of livelihood.

Generally, the participants emphasised that methodical thrust of/for positive conduct focuses on ensuring and strengthening social harmony. Its (i.e., positive conduct's) ideal social engagements are necessary to accord participants an introspective judgement to gain objective understanding into how faith influence determines interpersonal relations within the context of mutual dependence that strongly augments moral development. In that way, compliance with mutual trust through a robust ethical training that avails radical moral change further guarantees transformation for enrichment of moral considerations in pecuniary resource management, which largely characterizes and determines what behavioural disposition of people are in the modern world.

Most importantly, right guidance arouses a mindset of positive thinking towards knowledge adaptation of moral virtues to afford comprehension of objective tasks with restraint. This is due to an individual's faith influence that discourages amoral tendencies. But this rather encourages a mind-frame of positive conducts for meaningful social intercourse. That rebounds consistency required in conserving moral vigour for right guidance of behavioural disposition that shows *providential steering*. Relatively, *Conserving Moral Vigour* is an important process that transcends a limited ecology of context and evidence; as it is existent across culture, time, and environment in terms of effects for moral framework and its positive consequent direction for socio-

economic and political progress; irrespective of whether it is visible in operational statute for the conducts of people or not.

#### **6.3.4 Providential Steering Theoretical Position Through Conditional Matrix**

Eventually, a *Providential Steering* theoretical position was reached in this study via a Conditional Matrix worked out after exhausting all possible analytic techniques available to this study as recommended by foremost grounded theorists (e.g., Charmaz, 1983, 1995, 2000, 2009, 2014; Corbin, 2009; Glaser, 1978, 1992, 1994, 1998, 2002, 2006, 2007, 2011, 2012; Strauss, 1987, 1993, 1995) in what McCaslin (1993) describes as “an attempt to create a better explanation” of the story for a final emergent theory with a graphical depiction (p.167). Accordingly, in the opinion of Scott (2004b), “the conditional matrix depicted the dynamic qualities of the emergent theoretical position of [*Providential Steering*]. Together, the Conditional Relationship Guide and the Reflective Coding Matrix provide a bridge from analysis to interpretation and ultimately to the theory generation” (p.125).

Finally, the *Right Guidance* inquiry and analytic phase of this study advanced a theoretical notion of *Providential Steering* for consistent, meaningful social intercourse through seeking and applying moral virtues that elicit a mental quality free from doubt to know and differentiate between rightful and wrongful actions/deeds that have reciprocal consequence for consistent strengthening and conserving moral vigour with prudent check. And this indicates rightly guided behavioural disposition of human beings to crop a universal radical moral change that all faiths of moral convictions envisioned to curtail ‘default’. The following conditional matrix diagram, therefore, represents the concise story of *Providential Steering* Theory:

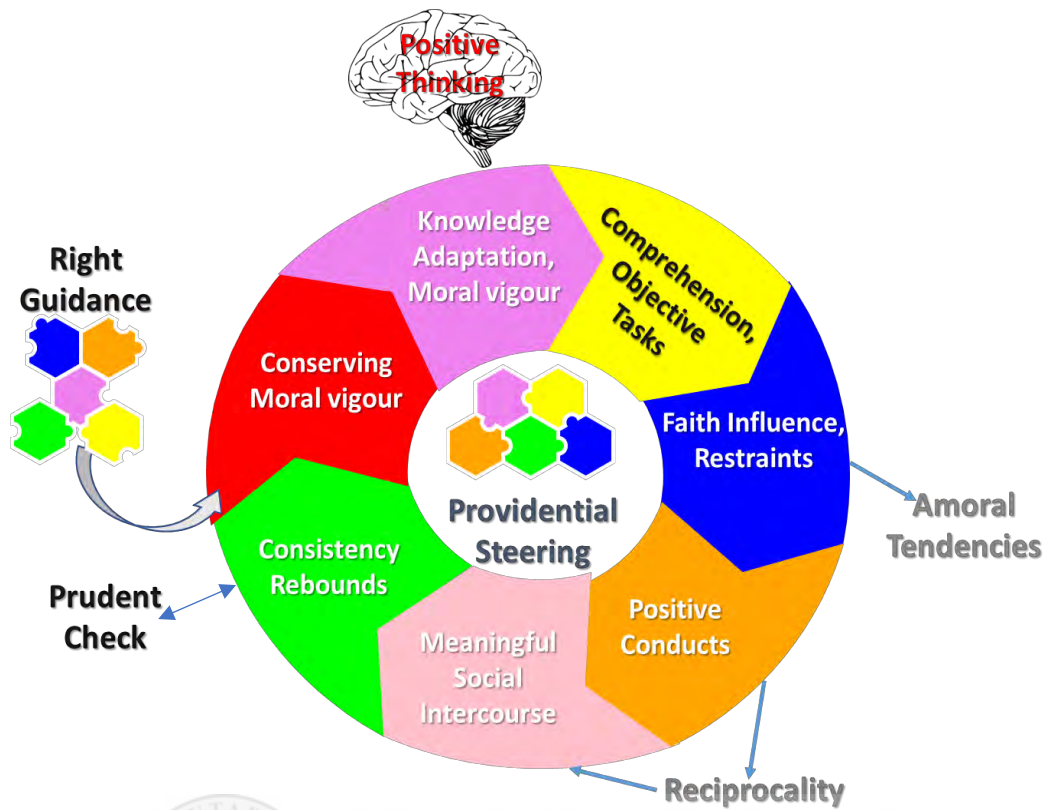


Figure 6.17  
 Model Diagram for Providential Steering Theory  
 Source: Researcher's conceptualization

The diagram in figure 6.17 indicates that positive human behavioural disposition relies on **Providential Steering** that creates **Inspiration** through **Positive Thinking** towards **Knowledge Adaptation for Moral Virtues** that facilitate **Comprehension of Objective Tasks** with **Faith Influence** to ensure **Restraints**, which endears **Positive Conducts** based on **Consistency** that **Rebounds** effectual positive behavioural disposition. In summary, the diagram denotes a behavioural disposition that is proportionate to a quest for universally acceptable social interactions.

## 6.4 Conclusion

In this chapter, efforts have been made to illuminate various analytic procedures applied in this study to identify and manage emergent categories, abstract concepts and the eventful theories co-constructed within substantive and general cases of behavioural disposition. Both first cycle and advanced cycle of coding have assisted to analytically recognize and classify evolving categories and abstract concepts at the two phases of theory co-construction, and the analytic procedures have strengthen deliberate efforts to also determine and subsequently associate relationships among those categories and abstract concepts to workable patterns that have implications for co-construction of substantive and formal theories that are grounded in the participants' experiential accounts.

Such analytic procedures were largely with concerted efforts on initial coding, focused coding and axial coding, while theoretical coding was also applied to some extent to co-construct a substantive *Tawhidic* behavioural disposition theory that propounds moral rudiments for understanding and applicability of the theory by Muslim managers to demonstrate and preserve ethical behavioural performance for both spiritual and mundane success. Similarly, the analytic procedures that endear co-construction of the Providential Steering FGT are mostly of advanced cycle coding which largely included theoretical coding, theoretical abduction, and theoretical abstraction. These analytic procedures entrench academic rigor in the analysis and guarantee most appropriate plausible explanations in the two theories, while ensuring that theories viable and appropriate for behavioural transformation. Hence, discussions on the emergent theories from the analysis in this study are presented in the subsequent chapter. And this is to say that the next chapter focuses on discussions of the findings of this study.

## CHAPTER SEVEN

### DISCUSSIONS ON RESEARCH FINDINGS

#### 7.1 Introduction

Following the presentation of research findings and a mention of some salient discussions in the previous chapters, this current chapter therefore discusses the findings from an ‘helicopter view’<sup>152</sup> through synthesis and integrated summary of findings to justify the objectives of the study, and to explain implications of the study. To do these, discussions in the current chapter are segmented to discuss findings on the two levels of the theories proposed in this study for understanding and improvement of Muslim managers' as well as general human behavioural disposition. The following subchapters present the discussions base on real facts from comparative analysis of data in two folds: Discussions on the SGT findings; and on the FGT findings, though with consideration for sequential development of the two theories.

#### 7.2 Discussions on Proposed *Tawhidic* Behavioural Disposition Theory for ISC Managers

From the proposed SGT, the findings suggest that clear definition and proper understanding of ISC and behavioural disposition are crucial for construction of a *Tawhidic* theory to enhance better behavioural performance of Muslim managers. It is

---

<sup>152</sup> ‘Helicopter view’ in this context signifies core notion(s) and direction(s) about the study findings; as to what implications the study has for both theory and practice. The helicopter view in this light does not comprehensively hinged on review of extant literature, nor into detailed cognisance such that ‘preconceptions’ of the researcher is not forced into the discussion as recommended by foremost grounded theorists. However, this is not to say that the researcher’s view does not play important roles either; because the study depicts ‘*Socio-constructivist Perspective*’ that rallies around combination of the researcher’s and participants’ interpretations, and the researcher’s views are very important to clarify ingenuity, and subsequent contributions.

a common knowledge among Muslims that Islam encourages good behavioural disposition for social tranquillity; and actualization of this depends on how Muslim managers conceive and apply knowledge they acquire through their experiences about ISC; though there are no statistical figures to back this latter proposition. However, empirical evidence available from this study shows that the Holy Qur'an and the Sunnah (i.e., traditions) of the holy Prophet Muhammad (SAW) support either proposition. Inferably, contradictions observed in some Muslim communities largely affect proper conceptualization, interpretation and application of ISC for expected behavioural disposition.

From this study, ISC centres around knowledge that Muslim managers possess about Islam, their level of compliance with Islamic norms and values, and their outward expression of the same towards humanity. Nonetheless, ISC has to do with knowledge and values that Islam prescribes for humanity to uphold in private and public social interactions for achieving success (فلاح *Falah*) – both in this world and the hereafter. Moreover, ISC represents religiosity, spirituality, and right guidance countenance that are reposed in *Al-Muumeenin* - المؤمنین (True believers – whether males or females). For this purpose, the result of this study improves on study of Zaman, Afridi, and Saleem's (2013) position that ISC "is something beyond religion, [and it is] a system of governing the lives and behaviours of human beings" (p.211) – with acceptable moral traits – whether through private volition or public characterization.

Consequently, this study establishes that ISC is important for old and modern institutions/administration to design and achieve desirable and workable behavioural framework for Muslim managers. In fact, this study confirms Katsina's study (2015)

that, “values and principles of governance and administration ... derived from the Holy Qur’an and Hadith of the Prophet constituted what many modern societies are striving to introduce and institutionalized as cardinal features of their public administration” (p.118). On the contrary, this study defers from the *Tawhidic* Theory explained by Hamdi Rahman, Sofian Sauri, and Nurul Naim (2012) “as a set of induction for the learning activities, while whole learning session takes place as process” (p.30). Distinctively therefrom, this study proposes a substantive *Tawhidic* behavioural disposition theory that explains the processes and structures that suggest both theoretical and practical guidelines for adaptation and subsequent institutionalization of the workable values and principles of Islam to improve and sustain credible behavioural disposition for Muslim managers.

This proposed *Tawhidic* behavioural disposition theory emphasizes that understanding of ISC plays significant role in formative, confirmative, and affirmative stages of acceptable behavioural disposition. The formative stage is when Muslim managers begin to learn about the importance of upright behaviour for organizational progress, and this spans across knowledge acquisition processes and duration in socialization continuum<sup>153</sup>; which usually covers personal-public, and informal-formal interactions. So, at the formative stage, substantial correct knowledge of/about Islam, which considers theological aspect of it with guidance of *Shari’ah* helps Muslim managers to learn and acquire **الخالق** (*Akhalaq*) – positive moral values – that are embedded in

---

<sup>153</sup> Socialization continuum in this context refers to the knowledge acquisition trends between an individualized socialization and institutionalized socialization that “entails the learning of a cultural perspective; a perspective for interpreting one’s experiences [of Islamic spiritual culture] in a given sphere of the work world” (Van Maanen & Schein, 1979, p.212) - Van Maanen, J., & Schein, E.H. (1979). Toward a theory of organizational socialization. In B.M. Staw (Ed.), *Research in organizational behavior*, Volume 1 (pp.209-264). Greenwich, CT: JAI Press.

teachings and practices of the holy Prophet Muhammad (SAW). These teachings and practices afford Muslim managers with norms and values of *Tawhid* that ultimately result in what Al-Tamimi (2017) regards as adherence to the Laws of Allah in all ramifications of social interactions and relationships. Not only that, this proposed substantive theory highlights the process of understanding and gaining knowledge about *Tawhidic* norms and values that prepare Muslim managers at this formative stage. It also shows and extends the structural parts through which desirable behavioural disposition of Muslim managers are shaped and sustained.

Sequentially, the confirmative stage in understanding ISC for acceptable behavioural disposition concerns reciprocal gestures/attitudes of Muslim managers that indicate a conformity to the ‘Will of Allah’. This literarily portrays managers’ obedience to Allah – both in their words and actions. This proposed substantive theory postulates that Muslim managers’ behavioural disposition shall be deemed *Tawhidic* and exhibiting ISC when they (managers) consciously or subconsciously behave/work with conscience of witnessing the Mightiness of Allah and the worship Allah as if the Almighty Allah would reward/punish them (i.e., the managers) immediately. To that extent, Jabbar, Ali, Mohamed, and Jalil (2018) maintain that, “In Islam the dilemma whether an act is ethical or otherwise may be resolved by referring to the principles that are enunciated in the sources of *Shari’ah* (Islamic Law)” (p.257). This substantive theory, therefore, maintains that Muslim managers will continue to demonstrate good behavioural disposition if their level of understanding about Islam increases positively with a determination to maintain appreciable level of spiritual stability for organizational growth and development. Their spiritual stability level in this context should demonstrate an inward and outward behavioural disposition that Bhat (2018)



says it “exalts man to the noble and dignified position of being God’s [servant – **عبد**] on earth and endows his life with a lofty purpose” (p.465) for institutional / organizational advancement.

In advancing a course for desirable and acceptable behavioural disposition, this proposed substantive *Tawhidic* behavioural disposition theory propounds that the affirmative stage of understanding ISC for acceptable behavioural disposition concerns cordial relationship of Muslim managers with other people – whether employers, employees, customers/clients or other stakeholders within and outside their organizations. At this stage, substantial Islamic knowledge acquired by Muslim managers has robust implications for obedience to the Laws of Allah and this prepares, as well as strengthens, Muslim managers for considerate interactions among fellow human beings. In fact, the relationships between Islamic knowledge and good behavioural disposition are related in the Qur’an as the Almighty Allah expresses in Surah *Rum* (The Roman Empire):

قَالَ لَئِنْ أُوتُوا لَظَنُّوا أَنَّهُمْ يُخْفَوْنَ صَوَابِ اللَّهِ لَئِنْ أُوتُوا لَظَنُّوا أَنَّهُمْ يُخْفَوْنَ صَوَابِ اللَّهِ لَئِنْ أُوتُوا لَظَنُّوا أَنَّهُمْ يُخْفَوْنَ صَوَابِ اللَّهِ لَئِنْ أُوتُوا لَظَنُّوا أَنَّهُمْ يُخْفَوْنَ صَوَابِ اللَّهِ  
تَعْلَمُونَ فِيَوْمَ لَا يُفْعَلُ لَئِنْ أُوتُوا لَظَنُّوا أَنَّهُمْ يُخْفَوْنَ صَوَابِ اللَّهِ (سورة الروم : ٥٦-٥٧)

And those who have been bestowed with knowledge and Faith will say: "Indeed you have stayed according to the decree of Allah, until the Day of Resurrection; so, this is the Day of Resurrection, but you knew not." So, on that Day no excuse of theirs will avail those who did wrong, nor will they be allowed to return to seek (Allah's) pleasure.<sup>154</sup> (Q30: 56-57)

<sup>154</sup> Accessed @

[http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=2633&Itemid=76](http://www.qtafsir.com/index.php?option=com_content&task=view&id=2633&Itemid=76)

Thus, considerable and positive knowledge about Islam in addition to obedience of Muslim managers to the Laws of Allah readily creates good interactions between the managers and all human beings. And this suggests that Muslim managers do not only maintain good interpersonal relationship at the workplace, but the consequential effects of positive knowledge and obedience transcend across workplace and outside work environments. This understanding therefore is made possible through constructed characteristics of ISC, which are given spotlights in the subsequent paragraphs.

Further to discuss definition and proper understanding of ISC for better behavioural disposition, a beam light on characteristics of ISC has established three operational structures that remain irrevocable; and these include *Religiosity*, *Spirituality*, and *Right Guidance*. In the process of understanding and committing to ISC for appreciable positive behavioural disposition of Muslim managers, religiosity (تقوى - *Taqwaa*) progressively shapes/moulds managers through rightful performance of religious rituals; especially with conduct of the obligatory rites like *Iqomat Solat*, *Sawm Ramadan*, and others. Various Islamic rituals/rites correctly performed by Muslim managers house benevolence to cleanse their mind/heart from bad behaviours; as these also serve as Divine lubricants to energize Muslim managers in the acts acceptable to the Almighty Allah, and among fellow human beings.

The findings of this study in that regard are supported in Divine terms, because proper performance of Islamic rituals/rites depends on sound knowledge about Islamic rituals/rites. And proportionately, correct performance of those rituals/rites signifies tendency of Muslim managers to distant themselves from acts/deeds of immorality. *Religiosity* as a structure for this proposed *Tawhidic* theory integrates various

attitudinal processes of ensuring positive behavioural disposition that are depicted within ISC. This presents an understanding that *Iqomat Solat* (obligatory prayers), *Sawm Ramadan* (fasting in month of Ramadan) with other Islamic rituals/rites are a source of behavioural refinement. Subsequently, comprehension of that endears Muslim managers to devote themselves to the Islamic religious rituals/rites. This further creates a sense of focus in Muslim managers to heed the lofty prescriptions of Islamic norms and values that are generally accepted for behavioural disposition. In this proposition, Divine interpretations reinforce the notion that clear understanding and proper application of ISC determines generally acceptable behavioural disposition of Muslim managers – either at workplace or outside the work environments. An evidence of that is a verse in Surah *Ankabut* where the Almighty Allah commands:

وَقُمْ لَصَلَاةٍ إِنَّ لَصَلَاةَ هِيَ عَنْ فَحْشَىٰ أَعْيُنٍ وَلُجْجَةٍ وَلِكُرْ لَلْ لَبْسِ بِسُورَةِ لَعَلَّ بَوْت : ٤٥ )

... and perform the Salah. Verily, the Salah prevents from Al-Fahsha' and Al-Munkar and the remembrance of Allah is greater indeed.<sup>155</sup> (Q.29: 45)

Similarly, correct and sincere fasting, especially in the month of Ramadan, has Divine implications for strengthening behavioural disposition of Muslim managers. This is contained in another Divine text of Surah *Al-Baqarah*:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّبِعُوا نُصْحَ اللَّهِ وَلْيُخْبِرْكُمْ عَنْ هِيَ لَفِيْنَ مِنْ قَلَمٍ لَكُمْ تَقُونَ بِسُورَةِ لِقَرَّة : ١٨٣ )

O you who believe! Fasting is prescribed for you as it was prescribed for those before you, that you may acquire Taqwa.<sup>156</sup> (Q.2: 103)

<sup>155</sup> Accessed @

[http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=2165&Itemid=85](http://www.qtafsir.com/index.php?option=com_content&task=view&id=2165&Itemid=85)

<sup>156</sup> Accessed @ [http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=259#1](http://www.qtafsir.com/index.php?option=com_content&task=view&id=259#1)

Apart from those two Islamic rituals, the efforts of Muslim managers towards extending ‘hands of fellowship’ in terms of giving out *Sadaqah* is also another Islamic ritual that purifies them, and positively shapes their behavioural disposition; if their intention is to,

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَدَقَتَكَ تَتَجَمَّعُ لَهُمْ فِي ذَلِكَ يَوْمٍ ۖ وَذَرِكُمْ أَهْلَكَ لَكُمْ وَاتَّقُوا اللَّهَ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝ ١٠٣ )

Take *Sadaqah* from their wealth in order to purify them and sanctify them with it, and *Salli* for them.<sup>157</sup> (Q9: 103)

Conversely, all these and many more Islamic rituals/rites as forms of *religiosity* endear Muslim managers to attaining good behavioural disposition; especially when *spirituality* as the other operational structure complements the former. *Spirituality* therefore symbolizes the greater level of sanctity that guides/directs Muslim managers towards acceptable behavioural disposition. More so, Islamic spirituality relates ‘self-consciousness’ about presence of the Almighty Allah to whatever Muslim managers do – either in the open or in private. This indicates a sense of loyalty that drives Muslim managers to submissively obey constituted authority – specifically any authority that truly operates or/and performs within Divine precepts of Qur’an. And such submission to the authority shall be devoid of pretence or deception.

Hence, this proposed substantive theory postulates that Islamic spirituality plays prominent roles in the process of attaining desired behavioural disposition; as Muslim managers’ sense of loyalty has implications for considerable level of productivity in the organization. This study, therefore reposition the findings of Djafri, Bin Noordin, Mohammed, and Kamil (2018) from the assumption that, “observance of [Islamic]

---

<sup>157</sup> Accessed @

[http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=1594&Itemid=64#1](http://www.qtafsir.com/index.php?option=com_content&task=view&id=1594&Itemid=64#1)

rituals, remembrance of Allah within the workplace and following Islamic values and principles ... will lead to high levels of organizational commitment [that effects productivity] in ... the ... job performance” (pp.170-171). This study affirms rather than assume that performance of Islamic rituals as well as remembering Allah often improve job performance. Consistently, this study emphasizes that sincere and consistent practice of Islamic rituals/rites and recognition of Allah in all deeds/actions guarantees substantial productivity and enormous positive performance in all ramifications.

So, the foregoing propositions are grounded in the data of this study; as characterized as evolving through Divine revelations. Correspondingly, *Tawhidic* context of the substantive theory depicts Islamic *spirituality* as fundamental procedural structure that complements *religiosity* for positive, improved, and sustainable behavioural disposition of Muslim managers. The evidence for this relationship extends the theory of Tuerwahong and Sulaiman (2018) that, “literature and the respondents have mentioned that Islamic spirituality is founded on *Taqwa* which comprises *Iman* (Faith), *Ibadah* (Rituals) and Social Responsibility” (p.56). Substantially, what this study has also found is that *right guidance* is the third procedural structure to accommodate, integrate and strengthen both processes and the two earlier established procedural structures for achieving remarkable behavioural disposition of Muslim managers to effectively, efficiently, and economically provide service delivery. Until recently, there is very few reliable evidence through rigorous qualitative study (e.g. *Islamic Ethics: Divine Command Theory in Arabo-Islamic Thought* by Mariam al-Attar (2010)) that identifies this third procedural structure (i.e., *Right Guidance*) for coordinating,

integrating, and fortifying *Tawhid* or/and *religiosity* with *spirituality* in study on theory for Muslim managers' behavioural disposition.

The fortification of right guidance over *religiosity* and *spirituality*, as expressed in the substantive theory of this study, emerges from positive thinking of Muslim managers with proper understanding of Islam and the commitment to *Shari'ah* application. Though *Shari'ah* application is sometimes given wrong interpretations to include what Abualfaraj (2011) regard as, 'meting severe punishment for both intentional and any unintended wrong deeds', or Arafa's (2018) opinion on, 'an expectation that human beings should behave like faultless angels'. More so, wrong interpretations of *Shari'ah* application is emphasized in Roy's (2013) comment that, "Even 'non-liberal' views of sharia can lead to the disentanglement of religious norms and social behaviours" (p.15). Besides, Roy (2013) argues that some Muslim managers are "trying to recast sharia as a normative system" (p.15). However, this study considers *Shari'ah* application as constructive coercion designed for monumental social integration and behavioural upliftment in any progressive organization. *Right guidance*, for that reason, stipulates that Muslim managers' words and actions/deeds shall reflect limits set within Islamic jurisprudence, which ultimately is to effect purification of soul of Muslim managers to enhance desirable positive behavioural disposition.

That postulation characterizes an expectation of good mannerism for accountability and transparency on the part of Muslim managers; for which it creates an atmosphere of unity and cooperation in organizations to the extent of eliminating or reducing to the barest minimum the reality of immoral behaviours of some Muslim managers in present time; as decried by participants of this study, and mentioned also in recent available

literature (e.g., Akhtar, Arshad, Mahmood, & Ahmed, 2018; Awang, & Ismail, 2018; Melati, Mahudin, & Janon, 2018; Sabrun, Muhamad & Yusoff, 2018; to mention but few). *Right guidance*, therefore, is the main supportive operational structure for functionality of both religiosity and spirituality in the substantive *Tawhidic* behavioural disposition theory of this study, and it identifies with ‘coherent heart’<sup>158</sup> stability of Muslim managers to respect and stick to Islamic values for positive behavioural disposition.

Consequently, the moderating role of *right guidance* between *religiosity*, *spirituality* and behavioural disposition of Muslim managers is replicable in other circumstances, locations, and faiths as emphasized by participants in this study, and as also shown in the theoretical direction of this study analysis; according to Glaser (1978) (2006) (2007). Extensively, the substantive *Tawhidic* behavioural disposition theory of this study postulates that right guidance is crucial for desirable positive behavioural disposition of only those who yearn for *right guidance*. This can be inferred from the Almighty Allah’s words:

وَإِذَا الْيَقِينَ-هُمْ مِنْ لَيْلٍ أَعْزَّأَ عَظِيمًا - وَلَ هَوَيْنَ-هُمْ صِرَاطًا مُنْقِيًا - وَمَنْ يُطِيعِ لَّ وَلَّسْ وَلَقَّأُولَئِكَ مَعَ  
لَئِنْ لَّنَّعَمَ لَّ عَظِيمًا - مَنْ لَئِيَّيْنَ وَلَئِنْ هَدَّأَ وَلَئِنْ لَّوَجَّيْنَ وَحَنَ أُولَئِكَ وَفِي (سورة  
النساء : ٦٧-٦٩)

And indeed, We would have guided them to the straight way.  
And whoever obeys Allah and the Messenger, then they will

<sup>158</sup> Sarwari and Abdul Wahab (2018) assert that, “Coherent heart is associated with stability, well performance, harmony and fruitful intrapersonal communication. Through the increase of the levels of their heart coherence, [Muslim managers] may have more successful personal and social lives. The coherent heart is connected with association, stability and well-organized energy use, and also with the coordination between diverse erratic mechanisms of human body (Jandt, 1973; McCraty & Shaffer, 2015; McCraty & Childre, 2010)” (p.110) – Sarwari, A. and Abdul Wahab, M.N. (2018). The relationship between zikr (remembrance of Allah), heart coherence and intrapersonal communication among Muslim postgraduate students from different countries. *Journal of Language and Communication*, 5(1), 110-123.

be in the company of those on whom Allah has bestowed His grace, of the Prophets, the *Siddiqin*, the martyrs, and the righteous. And how excellent these companions are!<sup>159</sup> (Q.4: 67-69)

Logically, the substantive *Tawhidic* behavioural disposition theory in this study indicates a replication of its abstractive core category (i.e., *Right Guidance*) in other areas of human endeavours, so Glaser (2007) argues that, “seeing the core category working beyond the immediate substantive area studied engenders a need to study it generally” (p.99), and the implication of the foregoing is the emergence of a *Providential Steering* FGT later in this study as discussed in the subsequent subchapter and sections of this chapter.

### 7.3 Discussions on Providential Steering FGT for Behavioural Disposition

*Right guidance* is an essential category that is effectual and which spreads across what Reda (2018) refers as human social domain – be it in vague or in clear terms. Its implications are widespread, and they are determinant for constructive behavioural disposition of the entire human race. Therefore, *right guidance* – whether in the formal or informal circumstances – remains crucial for directing a noble course of speeches or/and actions/deeds of humanity. To the proposed *Providential Steering* FGT in this study, *right guidance* plays major roles towards understanding and explaining practical applications of the theory. *Right Guidance* inferably therefore is the fundamental basis on which McAlpine (2011) opines positive behavioural disposition are formed. The main postulation of *Providential Steering* FGT in this study is somewhat related to

---

<sup>159</sup> Accessed @

[http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=640&Itemid=59#2](http://www.qtafsir.com/index.php?option=com_content&task=view&id=640&Itemid=59#2)



study of Athanassaoulis (2018) where she explains that, “virtuous person is able to determine the right reason, which leads to virtuous action ... as it ties in with moral theory’s preoccupation with action guidedness.” (pp.416-417).

Though, Athanassaoulis (2018) does not hesitate to point that *guidance* is dependent on the nature of moral model(s) available to formation and expression of behavioural disposition, and this, she further explains, is driven by the kind of *guidance* sought through *inspiration* to imitate such moral model(s). But what differentiate the main postulation of the *Providential Steering* FGT of this study is the nature of *inspiration* sought and how it is sought. To Athanassaoulis (2018) and some other scholars, *right guidance* symbolizes “*phronetic*<sup>160</sup> knowledge as a ‘know-how’ ability” (p.428). On the contrary, the *Providential Steering* FGT in this study portrays that *right guidance* has to do with *التوجيه الإلهي* (*altawjih al'ilhiu* – i.e., Divine Guidance) which only emanates from *Providence*<sup>161</sup> through *positive thinking* of people, and a reliance on *Providence* to offer or grant *inspiration* for *knowledge adaptation*. This notion thus affirms *expectation* from the conclusion of initial substantive *Tawhidic* behavioural disposition theory as ‘*the substantive Tawhidic behavioural disposition theory in this study indicates a replication of its core category (i.e., right guidance) in other areas of human endeavours*’ (See concluding remarks of Chapter 7.2 of this thesis).

---

<sup>160</sup> *Phronetic* is the context of Athanassaoulis’s (2018) study is an adjective of the phronesis that represents “one of the intellectual virtues ... as practical wisdom ... a dispositional state, involving both affective and cognitive elements, which manifests itself in having the ability to see what virtue requires” (p.419). This concept is not the same with concept “PHRONOLOGY” that has to do with abandoned study of the shape of skull as indicative of the strengths of different faculties.

<sup>161</sup> The use of the word “Providence” in the context of this study is purposeful; as it is an abstract concept required in this grounded theory to indicate a Custodian of required right guidance for positive behavioural dispositions

What determines or/and directs every action/deed of all human beings in this regard is how required considerable level of correct guidance comes into play. Therefore, this proposed *Providential Steering* FGT's basic assumption is that *Providence* plays critical roles in the behavioural disposition of humanity – whether for formation, application, or/and adjustment. This FGT postulates that the processes for attaining positive behavioural disposition are cyclical, continuous, integrative, intertwined and often sequential in nature; and this basic assumption holds a notion that through *Providential Steering* human beings shall achieve positive behavioural disposition that endears progressive environment/society/world. Unlike Charles Darwin's notion that, "evolution brings about change and adaptation, but it does not necessarily lead to progress, and it never leads to perfection" (Ernst, 1991, p.2), this proposed *Providential Steering* FGT argues that correct understanding of evolution has implications for not only progressive world, but also to mould human beings with almost perfect behavioural disposition; as all *Perfections* are reserved in *Providence* alone – though this is subject to debate. Hence, application of this *Providential Steering* FGT is possible and achievable in all domains of human existence, especially where social interactions take place; be it in religious or non-religious settings.

To put Maoz's (2018) proposition into proper perspective, the *Providential Steering* FGT emphasizes that to attain and demonstrate positive behavioural disposition, for Believers of "the three Abrahamic faiths: Judaism, Christianity, and Islam," proper and *right guidance* only comes from the Almighty Allah (p.4). The Holy Qur'an gives explanations to this in Surah *al-Hadid*:

هُوَ الَّذِي خَلَقَ لَكُمْ مَوْتَ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَىٰ عَرْشِهِ عَمَّا مَآيِلَ الْجِبِ الْأَرْضِ وَمَا  
يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنْ أَمَامِهَا وَمَا يَرْجِعُ فِيهَا وَهُوَ عَزِيزٌ لِّئِنْ مَا تُلْتُمُوهَا فَلَا تُلْتَمِسُوهَا مِنْ بَدُونِهَا

لَهُكَ لِسَانُكَ وَالرُّضَىٰ وَلَىٰ لَلَّتْ تُرْجَعُ الْمَوْرُ يُؤَلِّجُ لِيْلَفَىٰ لَنَ دَارِ هِيْؤَلِّجُ لَنَ دَارَفَىٰ لِيْلَ وَهُوَ غِيْمٌ  
بِدَاتٍ لِّهِنَّ دَوْرٍ) سورة هجيد : ٤-٥)

He it is Who created the heavens and the earth in six Days and then rose (*Istawa*) over the Throne. He knows what goes into the earth and what comes forth from it, and what descends from the heaven and what ascends thereto. And He is with you wheresoever you may be. And Allah is the All-*Seer* of what you do. His is the kingdom of the heavens and the earth. And to Allah return all the matters. He merges night into day, and merges day into night, and He has full knowledge of whatsoever is in the breasts.<sup>162</sup> (Q.57: 4-5)

So, Believers of these faiths turn to God – Almighty Allah – for *Right Guidance* in their affairs for which Mohd Sharif and Osman (2018) argue that “every single individual admits and acknowledges Him as God, during the period of pre-existing soul” (p.666). In furtherance to that, Attas (1978) and Sardar (1990) observe, “When they [i.e., the pre-existing soul of Believers] appear to be human beings on this very earth, those who remember the contract would attempt to better their lives in their journeys of meeting God” (Mohd Sharif, & Osman, 2018, p.666). To put the opinion of Briki and Amara (2017) in proper perspective, the *Providential Steering* FGT requires that they seek in prayers and worship for *right guidance* in both their religious and daily matters – be it personal, communal, social, economic, political, and any form.

In the same vein, *Providential Steering* FGT propounds better option for Othman, Hamza, and Ridzuan (2018) that Believers should seek for “knowledge”, comprehension, strength, moral provisions, and most importantly “consistency, which” in Arabic is called *استقامة (aistiqaama)*, to achieve success in their affairs (p.45). For this

<sup>162</sup> Accessed @

[http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=1647&Itemid=113#1](http://www.qtafsir.com/index.php?option=com_content&task=view&id=1647&Itemid=113#1)

purpose, *knowledge adaptation* remains pertinent for general acceptable behavioural disposition for which Zandi, Kamil, Sulaiman, Ishak, and Sahudin (2017) propose for ‘continuance organizational commitment’ (p.54-71). Then, this FGT maintains that Believers – whether those from the Abrahamic faiths, or those from other faiths – acquire knowledge that gives and strengthens *moral vigour* through *positive thinking*. In Islam, according to Kamil, Al-Kahtani and Sulaiman (2011), *positive thinking* reposes in the constant remembrance of the Almighty Allah “with heart and tongue, which [Ibrahim (1997) opines that it] manifests through human behaviour that [directs the] human soul and body” (Tuerwahong & Sulaiman, 2018, pp.51-52). The Holy Qur’an in Surah *Al-Qasus* emphasizes that,

قَالَ لَئِنْ أُوتُوا لَظَنُّوا أَنَّهُمْ يُكْفَرُونَ بِالَّذِي هُمْ يُؤْمِنُونَ أَلَيْسَ لَهُمْ عِلْمٌ أَيَّ شَيْءٍ يَخْدَعُونَ (سورة طه: ٨٠)

But those who had been given knowledge said: "Woe to you! The reward of Allah is better for those who believe and do righteous deeds, and this none shall attain except the patient."<sup>163</sup> (Q.28: 80)

The Holy Qur’an in Surah *Al-Baqarah* further reiterates the preposition of the *Providential Steering* FGT that ‘knowledge for *moral vigour* through positive thinking comes with or by *right guidance of Providence*’:

وَالَّذِينَ يُظُنُّونَ بِشَيْءٍ مِّنْ عِلْمِ الْغَيْبِ إِذَا سَأِلُوا عِلْمَهُ إِذَا هُمْ يَخْلَعُونَ (سورة البقرة: ٢٥٥)

And they will never compass anything of His Knowledge except that which He wills.<sup>164</sup> (Q.2: 255)

<sup>163</sup> Accessed @

[http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=2188&Itemid=84#1](http://www.qtafsir.com/index.php?option=com_content&task=view&id=2188&Itemid=84#1)

<sup>164</sup> Accessed @ [http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=142#2](http://www.qtafsir.com/index.php?option=com_content&task=view&id=142#2)

The foregoing verses of the Qur'an do not only support the foregoing proposition, rather the verses also indicate that *knowledge adaptation* assist the Believers to *comprehend objective tasks* required of them. *Knowledge adaptation* in this regard has to do with having substantial understanding of religious/faith ethics and virtues, and it also bothers on Schroeder's (2001) concern for people's "interaction with their Creator, [and other creatures as this is] concerned with safeguarding the harmonious relationship between human society and the reality in which it was embedded" (p.17). Sequentially, the Believers' *comprehension of objective tasks*, as this FGT propounds, influences Believers' faiths to the extent of restricting them from amoral tendencies, as Schottmann (2011) observes that, "present-day Muslims would be able to do the same by returning to 'correct understanding of Islam'" (p.360). This FGT clarifies and strengthens Gregorian's (2003) theory on "the premise that knowledge leads to understanding – and out of understanding comes tolerance and peaceful coexistence ... education is the true bridge, transcending all barriers, to universal progress and universal norms" (p.131). Thus, *knowledge adaptation* process in this FGT proceeds to shape behavioural disposition of Believers throughout the other integrative processes and structures of the *Providential Steering* FGT; because knowledge sought and gained from *Providence* through *positive thinking* is that which is embedded in *right guidance*, "and knowledge of truths of the greatest importance"; as opines by Alvin Plantinga (2008, p.9).

Taking the following verses (Surah Saba' and Surah Hajj) of the Qur'an together affirm the postulations of the *Providential Steering* FGT in that regard:

وَلِيَعْلَمَ لَئِنْ أُتُوا لَعَلَّمْنَاهُ لَحَقِّ مِنْ بَيْنِ يَدَيْنَا وَيُؤْتُوا فَتُخْبِتَ لِقَوْلِهِمْ وَإِنَّ لَلْآدَامَ لَئِنْ ءَاءَهُمْ لِيَصْرِطَ  
مُتَقِيمٍ (سورة الحج : ٥٤)

And that those who have been given knowledge may know that it (this Qur'an) is the truth from your Lord, so that they may believe therein, and their hearts may submit to it with humility. And verily, Allah is the Guide of those who believe, to the straight path.<sup>165</sup> (Q.22: 54)

Likewise;

هَيَّرَ لَكُمْ أَنْتُمْ لَدَى لَزَلٍ لَكُمْ مِنْ رَبِّكَ هُوَ الْحَقُّ هِيَ هَدَى لِيَصِرَ لَكُمْ نَزْلٌ لَكُمْ هَدَى لَكُمْ هَدَى : ٦ )

And those who have been given knowledge see that what is revealed to you from your Lord is the truth, and that it guides to the path of the Exalted in might, Owner of all praise.<sup>166</sup> (Q.34: 6)

Therefore, Believers stand to benefit from understanding and applying this *Providential Steering* FGT as it shows that when Believers seek knowledge through *positive thinking* that ‘*The Almighty Allah (GOD) Alone Provides Right Guidance*’, their behavioural disposition shall be consistent with good conducts that religion and spirituality offer. Moving forward with this, *right guidance* plays prominent roles in making Believers comprehend that their creation is for worship of Allah; and this Brislen (1996) notes, should reflect in all their daily activities. Once that is achieved, their understanding of that will influence their faith to an extent of restricting them from falling into amoral tendencies that could enmesh them in the web of immorality. Following that, the Believers shall remain guided with positive conducts which enables them to enjoy *Reciprocity* of meaningful *social intercourse* with other creatures. The positive response in term of *meaningful social intercourse* makes the Believers to keep

---

<sup>165</sup> Accessed @

[http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=2495&Itemid=77#3](http://www.qtafsir.com/index.php?option=com_content&task=view&id=2495&Itemid=77#3)

<sup>166</sup> Accessed @

[http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=1895&Itemid=90](http://www.qtafsir.com/index.php?option=com_content&task=view&id=1895&Itemid=90)

checking (i.e., assessing) their behavioural disposition to maintain and *conserve moral vigour* that distinguishes them as true Believers.

On the other hand, the *Providential Steering* FGT also has implications for non-religious settings. Mills (2012) in this respect reports that, “[t]here has also been an important focus in social and cultural geography on the intersection between the religious and the secular” (p.481). Notwithstanding, in public or private organizations/societies where religious/spiritual concerns are silent, to support Rosen (2018), the *Providential Steering* FGT still has effectual roles to play. This, Viner 1972, argues, “[t]he idea may be operating functionally, that is, may be influencing the behaviour of those who are possessed of or by it, and thus may have practical consequences” [with] “role of *Providence*<sup>167</sup> in the temporal social order of mankind” (pp.3 & 5). In the same manner, *Providential Steering* FGT has a place for formation, reformation, and solidification of positive and universally acceptable behavioural disposition in purely secular organizations/groups, especially to reiterate the position of Rosen (2017) when *Providence* is attributed to mundane. For that purpose, Viner (1972) explains that, “[i]t has been a common practice of providentialists in the same breath to defend a social situation by the claim that it has providence as its final cause and to justify providence in terms of human ethics by appeal to the admirable social consequences of its decrees” (p.86).

For clarity purpose, the main proposition of this *Providential Steering* FGT in this context is that people need guidance from *Providence* – whether they call it ‘human

---

<sup>167</sup> Italic applies with capital letter ‘P’ to the original texts to emphasize that ‘*Providence*’ in this context refers to a higher power; though to indicate Divinity.

ethics', or whichever name they have for it. This postulation puts people at the beneficial end of guidance-knowledge offers through the assumed *Providence* which lays ethical rules for proper functioning of social order in any organization or group as Sangiacomo and Nachtomy (2018) express the "finite things depend on external causes and on the general order of Nature as a whole" (p.109). Without too much emphasis on the external causes in formal or informal organizations, guidance-knowledge created or offered through *Providence* aims at providing members of organizations or/and members of groups with positive behavioural disposition that are products of members' understanding of their roles in the organizations/groups. Hume (2016) adds that "as well as from the various necessities of human life" (p.204).

The *Providential Steering* FGT further propounds that members' understanding of their role(s) has implications for members' loyalty that shall concurrently restrain them from bad conducts, but which shall repose in them good behavioural conducts that Loke (2018) insists that will set them to relate well. Consequentially, Silvestrelli (2017) stresses, "[i]t is known that knowledge is the fundamental base for improving organizational culture, developing new strategies and making the firm grows" (p.4). So, in formal organizations, staff members that are imbued with this culture of positive conducts, Osinbanjo, Akinbode, Falola, and Oludayo (2018) argue, shall engage in meaningful relationship with their employers, colleagues – superiors, mates and juniors – as well as customers/clients and all other stakeholders in their organizations.

Similarly, members of informal groups that are shaped by understanding of their purpose in the groups shall interact well with members and non-members of the groups, Gould (2018) emphasizes that because they have a stake to show proper understanding



of the *Providence* instructions. These group-members shall also conduct themselves through positive behavioural disposition that Blau and Schwartz (2018) note shall endear acceptable social interactions within and across groups. Hence, the *Providential Steering* FGT, therefore, proposes that members will strive to maintain consistency in their positive behavioural disposition to show their commitment and loyalty to *Providence* that laid down guidelines for membership of the group(s). Concomitantly, all the foregoing processes of attaining remarkable behavioural disposition are driven by *right guidance* of the *Providence*, and this means that as members of groups proceed or/and progress with the designed processes, they (i.e., the members) make conscientious efforts to check whether their behavioural disposition are on track to enhance a lasting desirable and universally acceptable behavioural form.

The proposed *Providential Steering* FGT, thus, reiterates the position of Cairns-Smith (1966) that “certain kinds of lattice imperfections usually replicate as part of the [behavioural] crystallization process. In so far as those imperfections that replicate are thus self-selecting” (pp.53-88), of which are never desired by the *Providence* whose ultimate concern, according to Black, Strain, Wallsworth, Charlton, Chang, McNamee, and Hamilton (2018) is to “outline appropriate expectations” of group-members (pp.158 & 165). Such kinds of lattice imperfections, Bahramirad (2018) explains, usually result in amoral tendencies; where members tend to sometimes act with selfish/self-centred interests; though without totally derailing from established group principles. An example of this nature is when member(s) of group(s) want(s) to put in less but want(s) to receive more. In family settings, a child may want the parent(s) to give more attention to him/her than other children, or a wife tries to influence the husband to shower more love towards her than other wife, or any of the other wives. In

doing so, laid down rules and regulations are sometimes breached or bent to actualize the amoral tendencies. In this respect, the *Providential Steering* FGT proposes that the *right guidance* of the *Providence* stands to restrain such unacceptable behavioural disposition; and any restraints by the *Providence* is accepted by group members with no resistance because of *faith influence* over members in form of loyalty or/and reverence to the *Providence*.

On a general note, the proposed *Providential Steering* FGT in this study diverges in its propositions from other numerous theories that present explanations for human behaviour. Unlike David Hume's moral theory that depicts a naturalist-positivist view, this *Providential Steering* FGT depicts a social constructivist view<sup>168</sup>. In Hume's theory, Mackie (1980) argues, his view is that *all knowledge*<sup>169</sup>, whether of a priori truths or of empirical facts, all beliefs, and all rational calculation are by themselves inert. By themselves none of these things, which he includes under the heading of 'reason' in a broad sense, provides a motive for action, or for inaction either. None of these items, nor any collection of items from this list alone, can motivate anyone either to do anything or to refrain from doing anything (p.1).

---

<sup>168</sup> Social constructivist view of the Providential Steering theory of this study is that generally *Providence* plays major roles in formation, reformation, and solidification of human behaviour; and the emerged propositions reflect information from collaborative learning of the researcher and the participants via several social interactions during the execution of the study, unlike positivist view of David Hume who based development of his theory on "whether there are, or are not, objective moral values, whether men are by nature completely selfish or are 'made for society', whether morality depends in any way upon God and religion, and how and by what faculty we discern the difference between vice and virtue" – Mackie, J.L. (1980), *Hume's moral theory*. London; and New York: Routledge.

<sup>169</sup> The original texts are not bold, neither are they in italic font, rather these apply in the current texts to show Hume's emphatic contempt; but which is proved wrong in this current thesis.

However, in the proposed *Providential Steering theory*, knowledge is never inert, rather are beliefs and rational calculation. On the contrary, knowledge is very inspiring, and beliefs also become encouraging to shape human beings in the context of behavioural formation, because *Knowledge Adaptation* emerges as early process for positive behavioural disposition formation and retention, likewise *faith influence* also emerges to restrain people from falling into *amoral tendencies*. In fact, theoretical analysis in this study indicates the essence of knowledge and dynamism of *faith influence*, especially over behavioural disposition. So, this diverges from Hume's in that context. Arguments of Fieser (1989) are adopted here to clarify the divergent position of this study as quoted below:

“I will approach this issue by seeing how Hume's moral theory compares to a contemporary standard of moral scepticism. Using J.L. Mackie's analysis of moral scepticism, I will argue that, as a normative theory, Hume's account of morality is not all skeptical since he is offering a relatively optimistic consequentialist theory of right and wrong action. As a metaethical theory, however, I will argue that Hume is a weak metaethical skeptic insofar as he denies that morality is independent of the existence and character of human beings. He should not be considered a thorough or strong metaethical skeptic, though, since he advances a moral theory which is firmly grounded in human instinct. It is important to note that the question of Hume's moral scepticism is often approached in entirely different manner than my approach here (pp.89-90)

Further to the foregoing arguments, the proposed *Providential Steering* FGT provides a theoretical posterity away from various criticisms in different quarters against Hume's moral theory. As David Hume's moral theory spells some perceived inherent contradictions, especially ambiguity in respect to knowledge roles and beliefs influence in behavioural cum moral formation, reformation or/and consolidation, the proposed *Providential Steering* FGT therefore propounds that *Divine knowledge through*

*Providential Inspiration provides for desirable positive actions* as against the contraption in Hume's moral theory that portrays *all knowledge and all beliefs as inert*, which has no tendency of influencing or directing human conducts – either of actions or thoughts.

Considerably, the *Providential Steering* FGT in this study propounds the processes and structures through which people achieve success in relation to behavioural disposition. Processes for generally accepted behavioural disposition in this *Providential Steering* FGT include: *Positive Thinking; Knowledge Adaptation; Comprehension; Restraints; Positive Conducts; Meaningful Social Intercourse; Consistency and Conserving Moral Vigour*. While identified structures include: *Right Guidance; Inspiration; Moral Vigour; Faith Influence; Reciprocity; Prudent Check and Providential Steering*. In contrast, an outlier structure that also poses as threat to other meaningful processes of attaining appreciable behavioural disposition is *Amoral Tendencies*. On this latter structure (i.e., *Amoral Tendencies*), the *Providential Steering* FGT specifically and strongly points that these tendencies are contrary to the intent and goal of the theory, rather they emanate due to inconsistency on the part of people who backslide on conformation or sincere adaptation/application of the *Providential Steering* FGT. For this reason, adaptation/application of the *Providential Steering* FGT requires a firm resolution and truthful observance of the procedures, and careful adjustment to the identified structures of the *Providential Steering* FGT. As such, doing so would enchant possible implications of this study. These implications are thus provided in the subsequent chapter.

#### 7.4 Conclusion

Theoretically, this study argues that ISC remains flawless and impeccable quality knowledge and values to guide, train, or/and mould Muslims as divine managers of their own affairs and that of many others. Hence, the *Tawhidic* behavioural disposition theory establishes that clear understanding of the meaning and virtues of ISC goes a long way to endear Muslims to laudable behavioural disposition that guarantees smooth and largely peaceful inter-personal and intra-personal communication and priceless relationships amongst Muslims, and between Muslim and non-Muslims. Notwithstanding, theoretically this theory stresses that formative, affirmative, and conformational stages of acceptable behavioural disposition depend largely on sound knowledge of *Wasatiyya* (moderation) from Islamic teachings, which are purely fortified with *Divine Right Guidance* through correct observance of religiosity and genuine committed spirituality that is embodied in Islamic guidance of the Qur'an and non-fabricated Sunnah or/Hadith of the Prophet Muhammad (SAW).

Similarly, rightly conceived propositions of *Providential Steering* FGT have enormous implications for behavioural rejuvenation that inculcates and guarantees moral vigour for human generally acceptable conducts. The need to seek inspiration through positive thinking becomes ultimate catalyst Islam, as total way of life and virtuous Islamic norms and values by extension, provides for through *Right Guidance* of Qur'an to develop at least a consistent morally upright humanity. The *Providential Steering* FGT for its theoretical contribution, emphatically propounds that Almighty Allah (SWT) through His *Providential Steering* bestows and strengthens anyone who seek properly guidance. Both managers and the stakeholders are all responsible for their actions or/and inactions – to themselves or to others, depending on adequately conceived and

demonstrated behavioural disposition. However, the theory supposes that no one wants someone else to behave to him/her with relegated behavioural disposition, so everyone deserves meaningful social intercourse, and this theory emphasizes this is guaranteed through proper understanding of *Providential Steering* principles and inherent generally acceptable propositions for universal positive behavioural dispositions.

From the discussions on *Tawhid* behavioural disposition theory and the *Providential Steering* FGT, the need for social engineering becomes paramount for scholars and professionals in the field of behavioural sciences to strive hard to understand and subsequently disseminate plausible explanations for behavioural enrichment. In this regard, the subsequent chapter concludes with general findings of the study, while presenting implications of the two co-constructed theories to guide with proper understanding of how humanity can improve and better the level of immorality found in our societies in recent times. Recommendations are also availed to guide on efforts to extend, validate or varify analytic prowess and plausibility of the two theories and methodical procedures of the study.

## CHAPTER SEVEN

### CONCLUSIONS AND RECOMMENDATIONS

#### 8.1 Introduction

The previous chapters have dealt with background of the study where problem of poor behavioural disposition and related issues had been adequately considered, and questions raised to align objectives of the study with evolving literature to illuminate the central phenomena of this study. Literature on conceptual and empirical fronts were equally catered for to position and direct understanding of readers/reviewers toward adequate grasp of phenomena that determined evolution of those abstract concepts that render participants' experiences meaningful. The integration and interpretations of participants' experiential accounts through careful and rigorous methodical procedures have shown the efficacy of grounded theory to make the researcher conduct in-depth inquiries and gained enough data to interpret participants' hidden knowledge and reality about central phenomena of the study.

The collaborative efforts of the researcher and participants in this study have yielded co-construction of two grounded theories from data generated, analysed, and interpreted through prescribed procedural rigors of constructivist grounded theory. Both SGT and FGT are the two end results of proficient execution of this study, coupled with fervent adherence to strategies laid down by foremost grounded theorists; especially constructivist grounded theorists. This study especially the co-constructed theories are significant for micro and macro ecology within social context and applicability. Therefore, general findings, implications and recommendations in this respect are subsequently discussed.

## 8.2 General Findings of the Study

The foremost of all objectives in this study was to define ISC and behavioural disposition. Consequently, responses of participants and reviews of relevant literature/documents were aggregated to evolve meaningful and comprehensive definitions of both ISC and behavioural disposition. Central to the *definition of ISC*, as this current study establishes, is that ISC denotes behavioural patterns that postulate abundant knowledge about religion, which firmly orchestrates obedience to Allah for purposeful interactions among human beings. It indicates that ISC concerns consistent upright behavioural disposition that are solidified with Islamic virtues to guide human conducts – both in private and public life. This means that *knowledge about religion* remains absolute necessity for obedience of human beings to Allah; with all expected moral virtues in the interactions with other creatures.

Likewise, this study establishes that behavioural disposition from Islamic perspective detailed acceptable and benevolent behavioural attributes, and these attributes endear people to other people with similar attributes. These behavioural attributes are fundamental for peaceful and lofty social co-existence among humanity. It has therefore been established in the current study that behavioural disposition generally falls into two categories – the praise-worthy and the blame-worthy attributes, which contrast each other. The former attributes are consistent with Islamic values that are essential for progressive socialization, interactions, and societal development and upliftment. Contrarily, the blame-worthy attributes have been identified as detrimental to human morality for which Islam frowns at. These indecent behavioural acts posit retrogressive influences that submerge human beings into immoral conducts that show deviation from Islamic virtues.



Both SGT and FGT co-constructed in this current study reflexively provide better understanding of positive behavioural disposition through experiential accounts of participants who stated their views and concurrently indicated their interests in demonstrating behavioural disposition that conform with *Providential* dictates. From accounts of the study transcripts, all participants in the SGT co-construction phase agreed that no Muslim manager would perform creditably well if he/she is not aligned to propositions of the substantive *Tawhidic* behavioural disposition theory in any regard; and they also make clear that understanding and applying Islamic precepts are paramount for daily life and activities of all Muslim managers at whatever level or position of authority they are. In this study, therefore, the substantive *Tawhidic* behavioural disposition theory prioritizes that all actions of Muslim managers shall be tailored toward worship of Allah always; as this ensures that Muslim managers are conscious of their actions/deeds as this subsequently guards them against falling prey to abysmal errors.

It has also been established in this current study that universally acceptable behavioural disposition of the entire human race is crucial for progress of humanity; just like the need for Muslim managers to express acceptable behavioural disposition that is worthy of emulation. In the FGT co-construction phase, different participants' divergent opinions have collectively shown that everyone needs *right guidance* to rally his/her behavioural disposition to attain desirable social interactions that have implications for vast arrays of human endeavours. This current study specifically establishes that no matter the race, colour, religion, gender, class, faith, and ideology of people, they need *right guidance* through *Providential Steering* to direct and guide them to express

desirable and universally acceptable behavioural disposition that have positive implications for general societal survival.

The two grounded theories co-constructed in the study, establish roles of individuals in the scheme of knowledge acquisition toward having proper understanding of their responsibilities and their limits in the cycle of social modification and adjustments for better society. The substantive *Tawhidic* behavioural disposition theory propounds that substantial *knowledge about religion* makes Muslims managers to act appropriately while *applying Islamic precepts as guidance*. And this demonstrates *right guidance* to be transcendental across disciplines, ecologies, and social contexts. Consequentially, *right guidance* is posited in the *Providential Steering* FGT to demonstrate consistent actions and processes based on carefully presented structures that are inevitable for *conserving moral vigour* that affirm commendable behavioural disposition of human beings. This FGT propounds broad mechanisms that facilitate consolidation of effectual behavioural disposition that generally ensure and maintain universally acceptable social interactions of humanity. Thus, this prompts the following propositional questions:

- Can people behave righteously without *right guidance*?
- Who should constitute as *Providence*?
- What should be the tenets for *Providential Steering*?
- Why should people seek *right guidance* from *Providence*?
- How should people seek *right guidance* with *Providence*?
- In which manner should *right guidance* manifest for behavioural disposition?
- When should *right guidance* be sought? And

- Where should human *faith* come into play for desirable behavioural disposition?

The foregoing propositional questions beg for answers to comprehensively understand and push for timely and considerable interventions toward adaptation and application of the proposed *Providential Steering* FGT of this study. Academics, professionals, laymen, both formal and informal institutions and lovers as well as instructors of morals are all requested to benefit from the rich quality of this study in the areas of behavioural formation, behavioural modification, and goal-directed *conserving moral vigour* for meaningful social interactions or/and civil engagements. Hence, there is a need for further research about viability and sustainability of the proposed theories, especially the proposed *Providential Steering* FGT; considering the foregoing propositional questions as focus of inquiry. For this reason, implications of the study and subsequent recommendations for further study are provided accordingly.

### 8.3 Implications of Study

This study propounds two theories on behavioural disposition to explain how desirable and generally acceptable behavioural dispositions are attained; as well as structures for which effectual good moral conducts system is organized. Consecutively, this study collaboratively constructed SGT from *Tawhidic* perspective for Muslim managers, and FGT from a universal perspective for acceptable behavioural disposition of humanity in general. Moreover, the study initially inquired about participants' experiential understanding of ISC regarding acceptable behavioural disposition. The result of which was a motivation to generalize an emerged core category (*Right Guidance*) that has grab in other several substantive areas. Erstwhile, FGT was later co-constructed by both

the researcher and the participants with focus on exploring the emergent core category in the understanding of human behavioural disposition. Accordingly, this study has implications for both theory and practice/management; as presented subsequently.

### **8.3.1 Theoretical Implications**

Though there are no many specific theories on behavioural disposition available to this study, rather there are some other theories developed for moral implications. A prominent among them is moral theory of David Hume. Hume's moral theory of the *Treatise* has been criticized for its theoretical inadequacies (Beauchamp, 2006; Mackie, 1980; Livingston, 1985; Norton, 1982; Valls, 2018). Valls (2018) regrets that "[a]mong these are the famous (or, depending on one's point of view, infamous) assertions that many of our most fundamental beliefs cannot be rationally justified ... and that justice is an 'artificial' virtue, dependent not on God or reason but on human conventions" (p.xii). However, the postulations in *Providential Steering* FGT of this study, though not premised on Hume's moral theory, provide theoretical breath for the theoretical disconnect in Hume's moral theory. To Dey (2007), "[w]hen we develop categories, we need to take account of their theoretical underpinnings and implications as much as their efficacy with regard to the data" (p.177), thus; this study is mindful of these as earlier indicated under the analysis and later part of discussions in this thesis. The theoretical implications in this regard are that: i) both the substantive and the formal grounded theories constructed in this study are firmly grounded in the study data; and ii) the emergent categories in the study are also consistent with theoretical sensitivity as recommended by Glaser (1978) (*See* later parts of Sections 6.3.2 and 6.3.3 for compliance with rules of theoretical sensitivity).

Another theoretical implication that this study has is that both the substantive and formal grounded theories proposed in this study present procedural chains for understanding the significance of knowledge. For the substantive *Tawhidic* behavioural disposition theory proposed, '*Knowledge about religion*' (*Ulum Ad-Deen*) is critical for behavioural disposition of Muslim managers; and the higher the level of better understanding of Muslim managers about '*Knowledge about religion*', the better Azan and Sarif (2017) note, they display good behavioural disposition. And this is dependent upon right guidance, which usually indicates proper understanding of both worldly and Heavenly rewards that await them whether for their adherence or disobedience to the Laws of Allah. This has been extensively shown in series of Qur'anic interpretations cited in course of data analysis and discussions in this thesis. The proposed substantive *Tawhidic* behavioural disposition theory indicates that Muslim managers who acquire substantial correct Knowledge about Islam and Islamic norms and values would demonstrate what Hunter (2012) regards as desirable and acceptable behavioural disposition in the discharge of their duties. Relatively, their level of religiosity and spirituality has implications for what McGhee and Grant (2008) maintain will correspond to their degree of commitment to, and consistency with demonstrating good/better behavioural disposition.

Similarly, the proposed *Providential Steering* FGT illustrates analytic processes of attaining and utilizing knowledge for better behavioural disposition. As a matter of fact, this proposed theory postulates that *Knowledge Adaptation* is crucial for adaptation and demonstration of agreeable general behavioural disposition; in that human beings that seek inspiration through positive thinking stand the chance to gain better moral vigour, which Polani (2012) opines it is for understanding whichever responsibilities they are

saddled with. To this extent, *Knowledge Adaptation* remains what Duffy (2005) claims as an inevitable factor for successful behavioural disposition “to fit different demands in different situations” (p.305), and this has implications for transformation of people along the evolving processes and structures with right guidance for conserving moral vigour that aids sustainable social connections within what Pugsley (2018) terms as the social system of humanity. Theoretically, *Providence* according to Fuller, Munro, and Rainbird (2004) inspires “the kinds of knowledge that are valued and the manner in which they are acquired and used” (p.13) to show befitting behavioural disposition for which Eraut (2012) emphasizes that cuts across various incidents, times, locations, and contexts; as shown from the propositions of the proposed Providential Steering FGT.

In general, theoretical implications in this study can also be seen from the broad implications of the initial emergent core category in the substantive *Tawhidic* behavioural disposition theory, which Glaser (2007) says it later “applied to other substantive areas by the constant comparative method of modifying theory” (p.54), and this finally results with a *Providential Steering* FGT that indicates relevance and applicability of *Right Guidance* to provide a response in terms of magnitude of variation across varying geographical, professional, religious, economic, and gender strata of social system. This is understandable, and it is a follow-up to comments of Nesselroade (2002) who observed that,

Evidence concerning the salience of intraindividual variability to the study of behaviour and behaviour development and change is becoming a compelling reminder that the prevailing emphasis on one of the seemingly most fundamental concepts in traditional differential psychology – stability of level of attributes across time – represents an oversimplification that can hinder the search for powerful and general lawful relationships ... Just how important does information on intraindividual variability seem to be in the

current state of behavioural inquiry? Behavioural scientists tend to answer that question in terms of magnitude of variation in one form or the other (Nesselroade & Salthouse, 2004, p.49).

Consequently, the theoretical implications of this study reflect logical arguments that:

a) *Providence* exists and plays unquantifiable roles towards behavioural formation and development of people. In this study, the *Providential Steering* theory, extends al-Attar (2010) *Divine Command Theory in Arabo-Islamic Thought*, but corrects the erstwhile proposition in theory of Nemesius where Sharples (1983) says “divine providence exists” and potency of such *Providence* to direct or effect better behaviour seems ambiguous (p141); b) Foundation of correct and desirable behavioural disposition base on generally accepted valid condition. This study also ameliorates the proposition in John Rawls’ (1921, 1971, 1999, 2009) *Theory of Justice*. Rawls (2009) argues that any meaningful behavioural theory “must try to avoid introducing into it any controversial ethical elements. And [t]he initial situation must be characterized by stipulations that are widely accepted” (p.12). Hence, this study explicates that with theoretical relationships between *Right Guidance* and progressive *behavioural disposition*; and c) Cordial social interactions and serene social systems depend on the *Will of Divine Providence* – this study in this regard repositions the theoretical position of John Norris (1693), for which Straka (1962) notes that “in his *Discourse Concerning Submission to Divine Providence* that there is such a thing as Providence in general, and that God does concern Himself in the Government and Management both of the Material and Intellectual World, by ruling and ordering the Motions of the former, and the Actions and Events of the latter” (p.642); as both substantive and formal grounded theories of this study postulate that the God - Almighty Allah is important in behavioural

disposition of human beings as this has effects for organization and coordination of the universe.

In short, this present study has theoretical implications for understanding that: *Right Guidance* is crucial for better appreciable human behavioural disposition in line with Athanassaoulis (2018) and Garwood and Van Loan (2018); Obedience to, and respect for *Providence's* – especially *Divine Providence* (i.e., God's or Heavenly Transcendental) – instructions determines/drives positive acceptable behavioural disposition as suggested by Yu (2018); Proper *Knowledge Adaptation* influences *Moral Vigour* similar to Fre (2018); Human's *Faith* reposes in knowledge that has effects on *Amoral Tendencies* – “in the sense of a judgment of the truth ... that the knowledge we have of a thing, ... corresponds to the reality of a thing” as opines by Wolfson, (1942, pp.215-216); and finally, *Positive Conducts* of human beings usually attract *Reciprocity of Meaningful Social Intercourse* which relates Murphy and Louis (2018). All the foregoing theoretical implications impliedly have managerial implications for policies as discussed subsequently.

### **8.3.2 Managerial/Practical and Policy Implications**

Apart from the theoretical implications of this study, it also has some managerial implications for policy and practical purposes. This study proposes mechanisms through which desirable behavioural disposition are formed, reformed, and sustained for better social interactions and social systems within management operations; with extended effects on all human domains in both formal and informal social context. Thus, the proposed substantive theory in this study has both policy and practical implications for explaining and understanding what Islamic spiritual culture entails,



how it applies and the inherent beneficial impacts regarding behavioural disposition of Muslims managers. Secondly, the proposed FGT on the other hand also has both policy and practical implications for explaining and understanding processes and structures of acceptable positive human behaviour development and conservation in general.

Employers and other stakeholders, like human resource managers shall find this study useful for functional design of behavioural development programmes as well human resource policies that affect employees' behavioural disposition – on and off duty. Therefore, the *Tawhidic* substantive theory proposed in this study shall help Muslim managers to understand and adapt Islamic spiritual culture (ISC) to develop strong and positive behavioural disposition that enhances sustainable organizational growth and development. More so, ISC depicts “*Tawhidic* paradigm, which could serve as an alternative approach to attain sustainable innovation and competitive advantages” in line with what Azan and Sarif (2017, p.393) suggest. And this proposed substantive theory offers adaptable and practicable processes and structures for behavioural adjustments in that regard.

Ordinarily, workforce of organizations, apart, shall also benefit from the explications provided in the proposed substantive theory of this study about the required behavioural characteristics and performances of rightly guided Muslim managers. In this, employees can objectively assess others – juniors and colleagues, and give comments on Muslim managers performances in line with provisional *Tawhidic* elements propounded in this proposed substantive theory. Better still, employees generally can do their own self-assessment to suit provisional *Tawhidic* guidelines; especially where the 360<sup>0</sup>-feedback performance appraisal “will help you to create a culture that

encourages feedback and development, promotes self-direction for continuous learning, and fosters employee engagement”<sup>170</sup>, as emphasized by Mone and London (2018, p.1).

Relatively, this study equally provides customers/clients with valuable information that prepares them to make objective assessments of Muslim managers on the face value of *Tawhidic* ethics and social contracts, which entrench *Shari’ah* compliant perspective that “self-interest and public interest must be balance, and whenever contradictions exist, public interest must be given a priority”; to signal managers’ behavioural disposition of ISC preference, in line with argument of Sulub, Salleh, and Hashim (2018, p.150). Similarly, Ariff and Ali (2018) express that, “[r]elevant policy implications are also expected to assist organizations in gearing their efforts towards practicing high ethical conduct that can benefit them in its entirety” (p.i). The proposed *Tawhidic* theory of this study, in this light, presents analytical guide for customers/clients to understand, appreciate and encourage Muslim managers towards formation and application of Islamic moral values that are desirable for workers’ behavioural disposition to provide them with better standard of goods/services. In this regard, the following figure is an integrated schematic diagram to concisely

---

<sup>170</sup> Looking at Figure 6.16 – Substantive *Tawhidic* Behavioural Disposition Theory in subchapter 6.2.3 (p.278), apart from an Arch-Category ‘Circumstances’ that indicates the operational structures (i.e., *Religiosity, Spirituality, and Right Guidance*) for effecting positive behavioural disposition of ISC, other Arch-Category “Actions/Interactions’ (that include *Knowledge about Religion, Obedience to Allah, and Good Interactions*) presupposes that a true Muslim managers of ISC shall guarantee opportunities to receive feedback about his/her performance due to substantial knowledge acquired about teachings of Islam, especially utilizing the same knowledge to guide self-direction and opportunity to keeping learning in order to improve his/her behavioural disposition in particular and the entire organization in general. Thus, all these have implications for the culture Mone and London (2018) emphasize.

communicate the practical implications of the substantive *Tawhidic* behavioural disposition theory for Muslim managers usage.

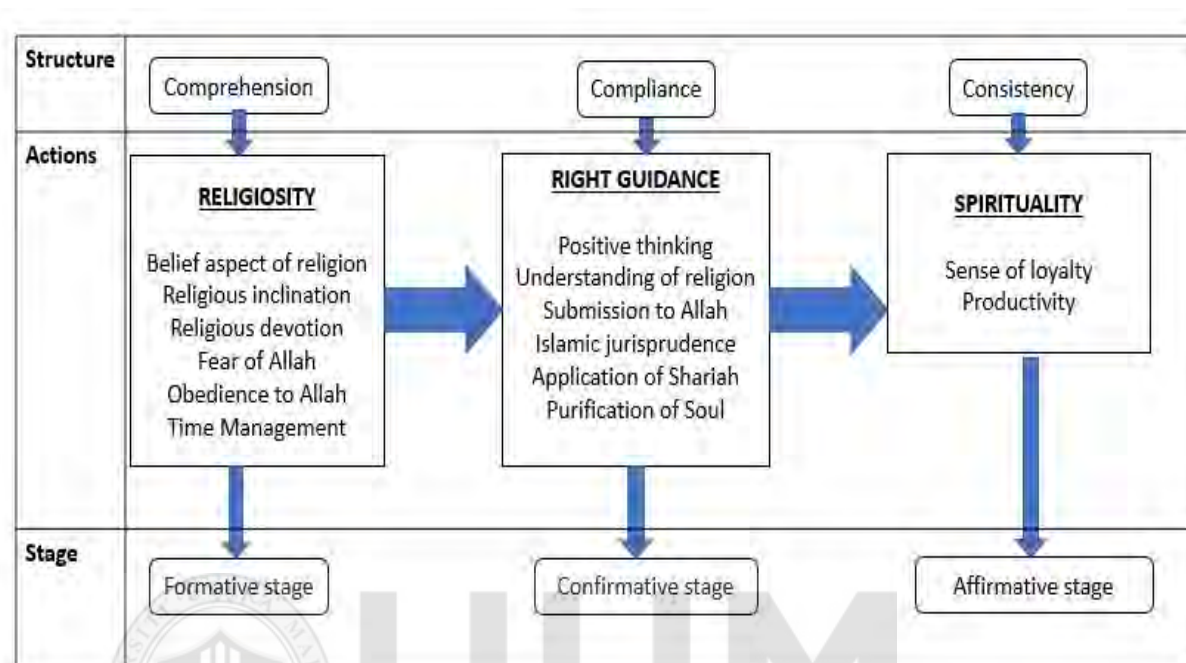


Figure 8.1  
Schematic diagram for practical *Tawhidic* behavioural disposition theory.

Source: Researcher's conceptualization

The above figure indicates structures, actions, and processes for practical use of the *Tawhidic* behavioural disposition theory by Muslim managers. The understanding of the *Tawhidic* theory has implications for modification, improvement and sustenance of positive behavioural disposition of both Muslim managers and stakeholders. From the figure, three structures are identified as foundations for processes and actions that guarantee positive behavioural disposition within the confine of ISC.

The first is *Comprehension*, which is foremost to guide Muslim managers towards understanding of series of actions to attain positive behavioural disposition of ISC.

Here, the Muslim managers and stakeholders need to clearly understand the phenomenon of *Religiosity* that stresses: *Belief Aspects of Islam*; *Religious Inclination*; *Religious Devotion*; *Fear of Allah*; *Obedience to Allah*; and, *Time Management* to enable positive behavioural disposition formation. Hence, correct understanding of *Religiosity* and its components will guide towards positioning Muslim managers' and stakeholders' mind and intention to demonstrate exemplary characters prescribed by Islam.

The second is *Compliance* with requisite actions of *Right Guidance* that include: *Positive Thinking*; *Understanding of Islam*; *Submission to Allah*; complying with *Islamic Jurisprudence*; *Application of Shari'ah*; and, *Purification of Soul*. Muslim managers' and stakeholders' abidance with these specified actions has great implications for confirmative demonstration of ingrained behavioural disposition of ISC. Thus, Muslim managers and stakeholders are to sincerely act in consonance stipulated actions propounded in the *Tawhidic* behavioural disposition theory in order to achieve lofty goals of organizations/societies.

The third and final foundational structure for positive behavioural disposition is *Consistency*. Consistent demonstration of all earlier identified actions in the theory will result in Muslim managers' and stakeholders' *Sense of Loyalty* and subsequent *Productivity* that affirms positive behavioural disposition in ISC. Therefore, Muslim managers' and stakeholders' *Sense of Loyalty* to the organizations/societies will go a long way to put Muslim managers and stakeholders on track, and it will also in turn guaranteed high outputs and returns desired by the organizations/societies.

To the *Providential Steering* FGT in this study, analytic processes offers by the theory on how desirable behavioural disposition are formed, adjusted or/and maintained shall assist government in policy formulation and implementation of moral virtues for successful social systems. To this extent, proper understanding and appreciation of the proposed formal theory shall assist government, in line with the opinion of Bubnitz (2018) to “shape the morality of people in *prima facie* legitimate ways, [through] moral education or public awareness campaigns” (p.301). The proposed FGT elucidates practical processes through which human beings shall cultivate and demonstrate acceptable behavioural disposition for meaningful social interactions and integration, and this subsequently gears towards practicable and achievable policy formulation and implementation by government.

Not only that, the FGT indicates a prospect for humanity in general to comprehend processes and structures of how positive desirable human behavioural disposition is attained. This study, therefore, provides insights into the place of *Providence* – whether Divine or mundane – in setting and providing guidance/guidelines for ethical behavioural disposition among people; as Lewis (2018) suggests, “how people constantly shaped and re-shaped themselves, and moulded ideas and beliefs relating to providence to fit particular social and religious circumstances and changing intellectual concerns” (p.i). The *Providential Steering* FGT in this study postulates that *Providence* is the originator, or to put differently – the grantor, of ethical *Knowledge* that rightly guides people and offers them moral strength to remain focus and steadfast in pursuit of acceptable behavioural disposition, “where performance information is closely linked to performance steering through incentives” as argued by Lægreid, Roness, and Rubecksen (2008, p.42). The incentives, as the proposed *Providential Steering* FGT

indicates, are embedded in *Right Guidance* and *Prudent Check* propounded to help people remain coherent and preserve moral strength to display acceptable behavioural disposition.

Largely, this study is beneficial to both formal and informal systems of communities, societies or/and organizations, because behavioural disposition of people within the systems will determine their success or failure as emphasized by McAllister, Ellen III, and Ferris (2018). For that purpose, understanding and demonstrating desirable behavioural disposition will go a long way to make or mar groups' common goals in line with suggestion of Zander (1996) (2018), so the *Providential Steering* FGT in this study offers proper analytical streams to understand required processes and structures for attainment of better behavioural disposition that is geared towards success of complex social systems. Hence, access to this study, and subsequent application of proposed inherent theories have implications for better behavioural disposition of people.

To the *Providential Steering* FGT in this study, analytic processes offers by the theory on how desirable behavioural disposition are formed, adjusted or/and maintained shall assist government in policy formulation and implementation of moral virtues for successful social systems. To this extent, proper understanding and appreciation of the proposed formal theory shall assist government, in line with the opinion of Bublitz (2018) to “shape the morality of people in *prima facie* legitimate ways, [through] moral education or public awareness campaigns” (p.301). The proposed FGT elucidates practical processes through which human beings shall cultivate and demonstrate acceptable behavioural disposition for meaningful social interactions and integration,

and this subsequently gears towards practicable and achievable policy formulation and implementation by government.

Not only that, the FGT indicates a prospect for humanity in general to comprehend processes and structures of how positive desirable human behavioural disposition is attained. This study, therefore, provides insights into the place of *Providence* – whether Divine or mundane – in setting and providing guidance/guidelines for ethical behavioural disposition among people; as Lewis (2018) suggests, “how people constantly shaped and re-shaped themselves, and moulded ideas and beliefs relating to providence to fit particular social and religious circumstances and changing intellectual concerns” (p.i). The *Providential Steering* FGT in this study postulates that *Providence* is the originator, or to put differently – the grantor, of ethical *Knowledge* that rightly guides people and offers them moral strength to remain focus and steadfast in pursuit of acceptable behavioural disposition, “where performance information is closely linked to performance steering through incentives” as argued by Læg Reid, Roness, and Rubecksen (2008, p.42). The incentives, as the proposed *Providential Steering* FGT indicates, are embedded in *Right Guidance* and *Prudent Check* propounded to help people remain coherent and preserve moral strength to display acceptable behavioural disposition.

Largely, this study is beneficial to both formal and informal systems of communities, societies or/and organizations, because behavioural disposition of people within the systems will determine their success or failure as emphasized by McAllister, Ellen III, and Ferris (2018). For that purpose, understanding and demonstrating desirable behavioural disposition will go a long way to make or mar groups’ common goals in

line with suggestion of Zander (1996) (2018), so the *Providential Steering* FGT in this study offers proper analytical streams to understand required processes and structures for attainment of better behavioural disposition that is geared towards success of complex social systems. Hence, access to this study, and subsequent application of proposed inherent theories have implications for better behavioural disposition of people.

### 8.3.3 Contributions of the Study

To conclude the implications of this academic endeavour, contributions of the behavioural disposition theories to new body of knowledge can be seen from the conceptual, empirical, and methodological contributions. On conceptual ground, the *Tawhidic* behaviour disposition theory analytically improved conceptual definitions of: *Behavioural Disposition* relates to dichotomized social-ethical values (See Last sentence of Last para., p.199 and 1<sup>st</sup> sentence of 1st para.); *Religiosity* to mean every *Shari'ah* compliant worship activity (See 1<sup>st</sup> sentence of last para., p.49); *Right Guidance* as Allah's *Direction/Steering* (See Last sentence of Last para., p.181); and, *Spirituality* that fit into Islamic cultural milieu (See 1<sup>st</sup> sentence of 2<sup>nd</sup> para., p.70). Another theoretical contribution here is identifying and conceptualizing *Right Guidance* as an additional potential construct that intervenes between *Spirituality*, *Religiosity*, and, *Performance*, especially *Behavioural Disposition*, for future quantitative study. More so, this study has developed further connexions to existing quantitative model(s) with accompany justification through qualitative investigation for possible quantitative examination, and this provides for better theoretical justification for extant connexions (See Figure 6.16 - *Substantive Tawhidic Behavioural Disposition Theory*).



Correspondingly, the behavioural disposition theories also contribute to existing knowledge through empirical logic consequence by examining association between *ISC* and *Behavioural Disposition*, which has not been previously tested before; though via grounded theory approach of qualitative methods as applied (*See – Subchapter 5.4, pp.223 - 258* ). Determining qualitative willpower and investigation of an emergent potential intervening variable's (i.e., *Right Guidance*) effects on the relationship between *ISC* and *Behavioural Disposition*, again is another empirical contribution of the study on behavioural disposition theory. Also, the study of behavioural disposition theory qualitatively determines the degree to which *Right Guidance* intervene between *Spirituality* and *Religiosity* (*See pp. 50, 51, 52, 196, 200, 337-342*).

On another front, a major contribution of the study of behavioural disposition is shown in its application and compliance with methodological rigour; where substantial efforts were put in to demonstrate its epistemological stance towards contribution to extant knowledge (*See Subsection 4.2.2.2, Chapters 4, 5, 6 & 7*). SAI in the behavioural disposition theories has greatly inspired construction of the *Tawhidic* behavioural disposition theory and a *Providential Steering* FGT for execution of further empirical study and adoption of the theories for quantitative test of related variables/constructs; as suggested by Carter and Little (2007). Still on methodological contribution, application of grounded theory approach in this behavioural disposition study also serves as inspiration for researchers of/in Islamic studies to recognize and utilize theoretical and methodical strategies in social constructivist grounded theory to construct/develop viable theories with utmost plausibilities that are Islamically driven; at least without problems of shared/common method variance/bias unlike in

quantitative theoretical model; as opined by Biddle, Markland, Gilbourne, Chatzisarantis, and Sparkes (2001) and Doty and Glick (1998).

Lastly, contributions of the behavioural disposition study can also be seen in practical term. Both theories co-constructed will benefit practitioners in that plausible explanations on the propositions of the two theories are succinct, devoid of too technical jargons, and clear enough to convey intended message of Allah's Supremacy (SWT) to grant lofty knowledge and utmost guidance humanity deserves in all affairs. Muslim managers would benefit great deal of behavioural/moral transformation from the *Tawhidic* behavioural disposition theory. The theory emphasizes knowledge about Islam and other crucial attitudinal fundamentals as arch requisites for any person to demonstrate generally acceptable behavioural disposition. Equally, the *Providential Steering* FGT in the same vein propounds that the Almighty Allah remains the Sole provider of utmost guidance for humanity, and that people need to always put Allah first in all their endeavours to achieve success.

The concise messages of both theories, therefore, are the four "Cs": i) *Comprehension* that Allah is the *Ultimate Guidance*; ii) *Compliance* with *Instructions* of the Qur'an; iii) *Commitment* to *Instructions* of the Qur'an; and iv) *Consistency* in observance of and obedience to *Instructions* of the Qur'an. Consequentially, acceptance and demonstration of these would signify practical benefits of the theories for practitioners. Accordingly, this study would assist managers to formulate human resource management policies by adapting propositions herein to design instructional materials for occupational trainings and work service guides or schemes of service. Especially regarding the *Tawhidic* behavioural disposition theory, employees' performance

evaluation can be drafted from salient themes, subthemes, and patterns. And the theory can be used to explain or predict organizational and personnel

#### **8.3.4 Limitations to the Study**

As scholars (e.g., Carter & Little, 2007; Caruth, 2013; Collis & Hussey, 2013; Kalgin, Podolskiy, Parfenteva, & Campbell, 2018; Rajaeian, Cater-Steel, & Lane, 2018; Wood, 1990) emphasize that there is no research without at least a single limitation, the perceived limitation to this study bothers on limited responses by some participants who chose to give generic responses on their individual personal behavioural disposition in the substantive theory co-construction phase, especially for satisfying the objective of defining ISC and behavioural disposition. However, the use of Qur'an interpretations of Muslim behaviour has been applied to complement conceptualization and definitions of the two concepts; and, b) the choice and interpretations of Qur'an in this study are subject to external verification, because various authorities abound for *Tafsir* Qur'an. So, authorities in Qur'an interpretations can serve in this regard to thoroughly investigate the procedural and contextual application for the selected verses of the Holy Qur'an, though there had been validation of the study by external experts and few other experts who served as participants in the theory's co-construction.

Furthermore, prominent scholars of grounded theory (e.g. Glaser, Strauss, Corbin, and Charmaz) suggest that construction of a formal grounded theory (FGT) requires diverse participants from various locations, but time limit for this study would not permit longer time than necessary to visit more than two continents of Africa and Asia as covered. Notwithstanding, participants of this study included citizens of Africa, America, Asia, and Europe. This is to include wider participants' perceptions to ensure

rigour and careful but extensive theoretical sampling and analysis. Logically, stating those limitations is not in a way to discredit rigour of this study, rather it is an attempt to provide insights for further research in this regard. So, in this context, perception of the researcher about saturation, choice of participants and location choice of this study is debatable.

#### **8.4 Recommendation for Further Study**

Having indicated above that this study has some limitations, so recommendations are hereby provided in that respect. These recommendations therefore include a suggestion for further study on personal accounts of individual participant's experiences of ISC as related to his/her behavioural disposition to clearly show lived experiences of people phenomenological examination of the proposed substantive *Tawhid* behavioural disposition theory. Generally, theories are regarded as brims to guide towards actualization of philosophical propositions/projections. Both SGT and FGT co-constructed to guide humanity toward achieving desirable behavioural disposition should be subjected to test/verification for consistent desirability and applicability. Hence, further studies should be conducted to independently seek to affirm or refute the claim that both proposed theories are capable of behavioural formation, modification, and consolidation in both substantive and general areas.

Most especially, moralists or/and behaviourists should take turn to inquire the claim of this study that *Providence* plays unquantifiable roles to make human beings gain desirable knowledge and understanding to proceed on and sustain cognitive tempo for conserving moral vigour for universally acceptable behavioural disposition. Sociologists, psychologists, and related professionals should sincerely critique the

analytic processes, actions, and structures outlined in this study for demonstrations of acceptable behavioural disposition. Also, Islamic scholars should carefully examine the proposed substantive *Tawhidic* behavioural disposition theory to ensure that creativity in this study does not allude fundamental principles of *Shari'ah* and primal knowledge of *Tawhid*, *fiqh* and Islamic History. These recommendations are proposed efforts to guard against readers/users from getting overwhelmed with torrential data of this study, and practically to keep readers/reviewers who are not friendly with abundant qualitative data away from hedging with errors.

So, future researches to follow up on this study should include: explanatory studies that could reduce technical jargons of the current study – whether qualitative or quantitative studies that bother on concise association/correlation of central themes/variables; exploratory quantitative or mixed methods studies to develop scales for measurement of ISC, for variable/construct measurement by proponents or/and adherents to quantitative methods dogma. More so, further studies that have more global outlooks should be conducted to include participants from other continents which were not included in the current study. This does not indicate that theories co-constructed in this study are not applicable to people of those continents, rather newly evolved data may prompt adjustments of results of this current study, because it is a general parlance in academic circle that human activities/efforts are never absolute, neither are they infinite nor are they totally plausible.

## **8.5 Conclusion**

Considerable efforts in this study were geared towards proposing a *Tawhidic* theory to guide behavioural disposition of Muslims managers. It also attempted to define ISC

and behavioural disposition from Islamic perspective; as efforts were similarly made to establish association of both, with consequent co-construction of SGT and FGT that propound explanations for formation, modification, or/and solidification of positive behavioural disposition of humanity that reflect universal acceptance and global best practices.

From this study, themes and subthemes for definitions of ISC and behavioural disposition from Islamic perspectives emerged to provide both conceptual and pictorial understanding. ISC denotes Islamic norms and values that provide and nurture consistent knowledge of impeccable characters that bind humanity, especially for Muslims to admire and cautiously behave in accordance to divine tenets that extensively guarantee highest level of behavioural disposition. In this course, prominent attributes of ISC were highlighted to include three central themes of *religiosity, spirituality, and right guidance* that are integrative and connect laudable human actions and lofty processes of behavioural expressions via executable structures of cognitive patterns acceptable to Islam. All behavioural disposition of Muslims as divine managers in accordance to the Hadith of Holy Prophet Muhammad (SAW) should replicate *العمل الصالح* (*Amal Saliah* – good deeds); as the Almighty Allah reiterates the essence of this in Surah Maryam: *هَٰذَا دَلِّلْ لَّنِ اِنْ هَدَوْاْ هُدًى وَلَيُضِلَّنَا لَٰسَالِحَتٌ* – “And Allah increases in guidance those who walk aright. And the righteous good deeds that last are better with your Lord for reward and better for resort” (Q.19: 76).

Moreover, Islamic values and teachings are indisputable models for acceptable universal behavioural disposition. This is true of *right guidance* as crafted and

abstracted core category of *Tawhidic* SGT to demonstrate grasp at various times, for divergent cases, and in different locations of social context. Thus, لَفَيْنَ آهَاتُؤْ وَلَمْ يَلْسُواْ - “It is those who believe and confuse not their belief with Zulm (wrong), for them (only) there is security and they are the guided” (Q.6: 82). So, the *Tawhidic* SGT is a correct precedent for the proposed *Providential Steering* FGT; in that moderation (*Wasatiyya*) plays immeasurable roles in behavioural disposition of Muslims to serve as model characters for non-Muslims to emulate. Accordingly, both proposed SGT and FGT in this current study convey practicable and achievable propositions for uncommon understanding of actions, processes, and structures required for attainment as well as demonstration of desirable behavioural disposition always. Every person’s actions/deeds – either or not with religious/spiritual undertone – should not deviate from true Divine guidance of *Tawhid*; and any deviation in this regard is tantamount to demonstration of unhealthy conducts that can jeopardise relative social peace and harmony.

Furthermore, it is important to stress here that efforts on behavioural/moral revival, especially in modern world that immorality seems to pervade every nook and cranny of the globe, collective and consistent efforts to teach or/and propagate laudable instructions of the current study become pertinent. Accordingly, this is concluding with a tender call to various stakeholders in behavioural/moral vocation to committedly study, review, and teach abysmal cognitive instructional knowledge in the study. Managers of establishments, and policy makers alike should take opportunity of managerial implications of this study; to design policies or programmes that benefit their workforce on desirable and universally acceptable behavioural disposition,

players of behavioural/moral rejuvenation at informal settings should not be left out in appreciation and extension of ethical dictums conveyed in this study.





## REFERENCES

- Abd-Allah, U. F. (2004). *Islam and the cultural imperative: A Nawawi foundation paper*. Retrieved from [www.nawawi.org/downloads/article3.pdf](http://www.nawawi.org/downloads/article3.pdf)
- Abiola, R. (2019). More trouble for Emir Sanusi as Kano anti-corruption agency unveils 5 heavy allegations against Emirate Council. Legit News online. Retrieved from: <https://www.msn.com/en-xl/africa/nigeria/more-trouble-for-emir-sanusi-as-kano-anti-corruption-agency-unveils-5-heavy-allegations-against-emirate-council/ar-AACnJYn>
- Abualfaraj, M. (2011). Evidence in Islamic law: reforming the Islamic evidence law based on the federal rules of evidence. *Journal of Islamic Law and Culture* 13(2-3), 140-165.
- Abou-Youssef, M., Kortam, W., Abou-Aish, E., & El-Bassiouny, N. (2011). Measuring Islamic- driven buyer behavioral implications: A proposed market-minded religiosity scale. *Journal of American Science*, 7(8), 728-741.
- Abu Raiya, H. (2008). *A psychological measure of Islamic religiousness: Evidence for relevance, reliability and validity*. (ProQuest Dissertation: College of Bowling Green State University, Ohio, USA).
- Abu Raiya, H. (2012). A psychological measure of Islamic religiousness: Evidence for relevance, reliability and validity. *Professional Psychology: Research and Practice*, 41, 181-188.
- Adamy, E. K., Zocche, D. A.D.A., Vendruscolo, C., Santos, J. L. G. D., & Almeida, M. D. A. (2018). Validation in grounded theory: conversation circles as a methodological strategy. *Revista brasileira de enfermagem*, 71(6), 3121-3126.
- Adawiyah, W. R. & Pramuka, B. A. (2017). Scaling the notion of Islamic spirituality in the workplace. *Journal of Management Development*, 36(7), 877-898.
- Adebayo, A. O. (2014). Ethical issues in public service. *International Journal of Social Science and Humanity*, 4(5), 410-413.
- Adebayo, D. O., Akanmode, J. A., & Udegbe, I. B. (2007). The importance of spirituality in the relationship between psychological contract violation and cynicism in the Nigeria police. *The Police Journal*, 80(2), 141-166.
- Adeniyi, S. I., & Agbaje, W. H. (2017). Stemming the tide of undecided fraud court cases in Nigeria: Forensic accountant roles. *Journal of Academic Research in Economics*, 9(2).

- Adogame, A. (2010). How God became a Nigerian: Religious impulse and the unfolding of a nation. *Journal of Contemporary African Studies*, 28(4), 479-498.
- Aflakseir, A. (2012). Religiosity, personal meaning, and psychological well-being: A study among Muslim students in England. *Journal of Social and Clinical Psychology*, 10(1), 27-31.
- Aghasi, V., Farsani, G. M. & Sadeghi, M. (2014). Fundamentals of spiritual management according to Islam; (Case study: Top and middle levels managers of administrative offices of Shahre-Kord City). *Kuwait Chapter of Arabian Journal of Business and Management Review*, 3(8), 45-56.
- Ahmad, M. (2009). *Business ethics in Islam*. Islamabad-Pakistan: International Institute of Islamic Thought (IIIT).
- Ahmad, W. A. Q. (2018). Spiritual care at the end of life: Western views and Islamic perspectives. *International Journal of Human and Health Sciences (IJHHS)* 2(2), 65-70.
- Ajala, E. M. (2013). The impact of workplace spirituality and employees' wellbeing at the industrial sector: The Nigerian experience. *The African Symposium*, 13(2), 3-13. ISSN 2326-8077.
- Ajomode, H. (2015). Top 12 corrupt cases in Nigeria. Legit Online News. Retrieved from: <https://www.legit.ng/402850-top-12-corruption-cases.html>
- Akhtar, S., Arshad, M. A., Mahmood, A., and Ahmed, A. (2018). Gaining recognition of Islamic spiritual intelligence for organisational sustainability. *International Journal of Ethics and Systems*, 34(1), 70-77.
- Aldiabat, K. M., & Navenec, L. (2018). Data saturation: The mysterious step in grounded theory method. *The Qualitative Report*, 23(1), 245-261.
- Alemu, G., Stevens, B., Ross, P., and Chandler, J. (2015). The use of a constructivist grounded theory method to explore the role of socially-constructed metadata (Web 2.0) Approaches. *Qualitative and Quantitative Methods in Libraries (QQML)* 4, 517—540.
- Ali, A. (2005). *Islamic perspectives on management and organization*. Cheltenham: Edward Elgar Publishing.
- Allport, C. (2000). Thinking globally, acting locally: Lifelong learning and the implications for university staff. *Journal of Higher Education Policy and Management*; 22(1), 37-46.

- Almutairi, S., Masters, K., & Donyai, P. (2018). The health professional experience of using antipsychotic medication for dementia in care homes: A study using grounded theory and focussing on inappropriate prescribing. *Journal of psychiatric and mental health nursing*, 25:307–318. <https://doi.org/10.1111/jpm.12464>.
- AlSayyad, N., & Castells, M. (2002). Introduction: Islam and the changing identity of Europe. *Muslim Europe or Euro-Islam*. Lanham: Lexington Books.
- Alserhan, B. A. (2010). On Islamic branding: Brands as good as deeds. *Journal of Islamic Marketing* 1(2), 101-106.
- Al Manaseer, M. (2017). How Islamic finance mitigate financial crises. *Journal of Internet Banking and Commerce*, 22(S8), 1-10.
- Andersen, P. H., Dubois, A., & Lind, F. (2018). Process validation: coping with three dilemmas in process-based single-case research. *Journal of Business & Industrial Marketing*, 33(4), 539-549.
- Anderson, C. M., Smith, M. L., Yoon, D. P., Johnstone, B., & Younger, S. (2012). Relationships among health and spiritual beliefs, religious practices, and congregational support in individuals in cancer. *Open Journal of Medical Psychology*, 1(4), 76-80.
- Appleby, A., Swinton, J., & Wilson, P. (2018). What GPs mean by 'spirituality' and how they apply this concept with patients: a qualitative study. *BJGP Open*, bjgpopen18X101469.
- Appleton, S. & Booth, D. (2001). *Combining participatory and survey-based approaches to poverty monitoring and analysis*. Background Paper for Workshop held in Entebbe, Uganda 30 May-1 June 2001. Overseas Development Institute: London.
- Appleton, S. & Booth, D. (2005). Strong fences make good neighbours: Survey and participatory appraisal methods in poverty evaluation and poverty reduction strategy monitoring. In J. Holland with J. Campbell (eds.) (2005), *Methods in development research: Combining qualitative and quantitative approaches*. London: ITDG Publications.
- Arafa, M. A. (2018). Islamic criminal law: The divine criminal justice system between lacuna and possible routes. *Journal of Forensic Crime Studies*, 2(1), 1-8.
- Ariff, A. M., & Ali, A. (2018). The role of transparency and management integrity in organizational sustainability. *Journal of Sustainability Science and Management, Special Issue* (4), i-vi.

- Armstrong, T. D. (1995). Exploring spirituality: The development of the Armstrong measure of spirituality. Paper Presented at the Annual Convention of the American Psychological Association, New York, NY.
- Arya, N. K., Singh, K., & Malik, A. (2017). Effect of heartfulness spiritual practice base program on mental and physical health indicators. *International Journal of Research in Management & Social Sciences*, 5(3-IV), 91-103.
- Ashar, H. & Lane-Maher, M. (2004). Success and spirituality in the new business paradigm. *Journal of Management Inquiry*, 13(3), 249-260.
- Ashmos, D. P. & Duchon, D. (2000). Spirituality at work: A conceptualization and measure. *Journal of Management Inquiry*, 9, 134-44.
- Askari, L. (2014). Thinking managers can enhance their performance through psychological and spiritual dynamic attitudes within learning organizations. *International Journal of Information and Education Technology*, 4(3), 274-280. DOI: 10.7763/IJiet.2014.V4. 412.
- Athanassaoulis, N. (2018). Acquiring Aristotelian virtue. In N.E. Snow (Ed.) *The Oxford Handbook of Virtue* (pp.415-431). UK: Oxford University Press.
- Atkinson, A.B., & Brandolini, A. (2001). Promise and pitfalls in the use of “secondary” data-sets: Income inequality in OECD countries as a case study. *Journal of Economic Literature*, 39(3), 771-799.
- Au, K.H. (1998). Social constructivism and the school literacy learning of students of diverse backgrounds. *Journal of Literacy Research*, 30(2), 297-319.
- Awang, Y., and Ismail, S. (2018). Determinants of financial reporting fraud intention among accounting practitioners in the banking sector: Malaysian evidence. *International Journal of Ethics and Systems*, 34(1), 32-54.
- Aydin, N. (2017). Islamic vs conventional human development index: Empirical evidence from ten Muslim countries. *International Journal of Social Economics*, 44(12), 1562-1583.
- Ayranci, E. (2011). Effects of top Turkish managers’ emotional and spiritual intelligences on their organizational financial performance. *Business Intelligence Journal*, 4 (1), 9-36.
- Ayranci, E. & Ayranci, A. E. (2015). A research on the relationship between top managers’ intelligence and their ideas about business process reengineering: Consideration of emotionality and spirituality. *International Business Research*, 8(10), 66-80. ISSN: 1913-9004 E-ISSN: 1913-9012.

- Azan, Z. & Sarif, S.M. (2017). Contemporary theory of social entrepreneurship from *Tawhidic* paradigm: A conceptual study. *International Journal of Academic Research in Business and Social Sciences*, 7(3), 392-400.
- Azimi, H, Turiman, S, Sidek, N, Rumaya J, Abdul L, Jamilah M, ... & Hasnan, K. (2006). *The religiosity and personality development index: Implications for nation building*. Selangor - Malaysia: Institut Pengajian Komuniti dan Keamanan.
- Al-Bar, M. A, & Chamsi-Pasha, H. (2015). *Contemporary bioethics: Islamic perspective*. New York (NY): Springer.
- Al-Faruqi, I. R. (1980). *Islam and culture*. Kuala Lumpur: Angkatan Beila Islam Malaysia.
- Al-Faruqi, I. R. (1992). *Al Tawhid: Its implications on thought and life* (Vol. 4). USA: IIIT.
- Al-Ghazālī, A. (1991). *The book of religious learnings*. New Delhi: Islamic Book Services.
- Al-Ghazālī, A. H. M. bin Muhammad. (2009). *Ihyā' 'Ulūm al-Din*. Singapore: Pustaka Nasional.
- Al-Goaib, S. (2003). Religiosity and social conformity of university students: An analytical study applied at King Saoud University. *Arts Journal of King Saoud University*, 16(1), 51-99.
- Al-Menayes, J. (2016). Measuring the spiritual and behavioral dimensions of religiosity in a Muslim sample. *Asian Social Science*, 12(2), 158-164.
- Al-Tamimi, M. (2017). An expression of the belief of al-Sunnah in the Names and Attributes of Allah. *MEDIU Publications*, 1(1). Retrieved October 20, 2018 from: <http://epub.mediun.edu.my/index.php/mediupub/article/view/8>
- Babatunde, A. A. (2008). *Between I and I*. Bloomington, Indiana: AuthorHouse. ISBN: 978-1-4389-0146-6 (sc).
- Bagheshahi, F., Kargar, M., Manshadi, S. D. & Kypadkhoo, L. (2014). Explain the relationship between spiritual intelligence and demographic characteristics of effective managers (Case study: Martyr managers of government agencies in Yazd Province). *Indian Journal of Fundamental and Applied Life Sciences*, 4(S1), 387-397. ISSN: 2231-6345. Retrieved from <http://www.cibtech.org/sp.ed/jls/2014/01/jls.htm>

- Bah, A. Barth, I. & Ramboarison-Lalao, L. (2017). Islamic ethics in secular organizations. In J. Mahadevan and Claude-Helene Mayer (Eds.), *Muslim minorities, workplace diversity and reflexive HRM*. New York: Routledge. ISBN: 978-1-4724-7972-3 (hbk) ISBN: 978-1-315-59000-4.
- Bahramirad, D. (2018). *The origins and consequences of kin networks and marriage practices* (Doctoral dissertation, SIMON FRASER UNIVERSITY).
- Bamidele, S. (2018). Simultaneous geography, divided communities: Paving the way to silencing the ethno-religious insurgencies in Nigeria. *Ufahamu: A Journal of African Studies*, 40(1), 175-195.
- Barney, J. B. (1986). Organizational culture: Can it be a source of sustained competitive advantage? *Academy of management review*, 11(3), 656-665.
- Barron, K. and Chou, S.Y. (2017), "Spirituality and social responsibility performance: The perspectives of religiously and non-religiously affiliated individuals", *Journal of Global Responsibility*, (8)1, 63-82.
- Bazerman, M.H., and Gino, F. (2012). Behavioural ethics: Toward a deeper understanding of moral judgement and dishonesty. *Annual Review of Law and Social Science*, 8, 85-104.
- Bedoui, H.E., & Mansour, W. (2015). Performance and maqasid al-shari'ah's pentagon-shaped ethical measurement. *Science and Engineering Ethics*, 21(3), 555-576.
- Behfar, K., & Okhuysen, G.A. (2018). Perspective—Discovery Within Validation Logic: Deliberately Surfacing, Complementing, and Substituting Abductive Reasoning in Hypothetico-Deductive Inquiry. *Organization Science*, 29(2), 323-340.
- Beitin, B. K. (2012). Interview and sampling – How many and whom. In J. Gubrium, J. Holstein, A. Marvasti, and K. McKinney (Eds.), *The Sage Handbook of Interview Research: The Complexity of the Craft*, 243-254.
- Benefiel, M. (2005). The second half of the journey: Spiritual leadership for organizational transformation. *The Leadership Quarterly*, 16(5), 723-747.
- Benefiel, M., Fry, L.W., & Geigle, D. (2014). Spirituality and religion in the workplace: History, theory, and research. *Psychology of Religion and Spirituality*, 6(3), 175-187.
- Benner, D. G. (1989). Toward a psychology of spirituality: Implication for personality and psychotherapy. *Journal of Psychology and Theology*, 8, 19-30.

- Berger, M.L., Mamdani, M., Atkins, D., & Johnson, M.L. (2009). Good research practices for comparative effectiveness research: defining, reporting and interpreting nonrandomized studies of treatment effects using secondary data sources: the ISPOR Good Research Practices for Retrospective Database Analysis Task Force Report—Part I. *Value in Health*, 12(8), 1044-1052.
- Berghout, A. (2009). Toward an Islamic framework for worldview studies: Preliminary theorization. *The American Journal of Islamic Social Sciences*, 24(2), 22-43.
- Bergman, M. M. (1998). Social representations as the mother of all behavioural pre-disposition? Notes on the relations between social representations, attitudes and values. *Papers on social representations*, 7(1-2), 77-83.
- Berthelsen, C.B., Grimshaw-Aagaard, S.L.S., & Hansen, C. (2018). Developing a guideline for reporting and evaluating grounded theory research studies (GUREGT). *International Journal of Health Sciences*, 6(1), 64-76.
- Bhat, A. M. (2016). Human psychology (fitrah) from Islamic perspective. *International Journal of Nusantara Islam*, 4(2), 61-74.
- Bhat, S. (2018). Concept of *Tawhid* (Unity of God) in Islam: A study of relevant Qur'anic texts. *AGU International Journal of Research in Social Sciences & Humanities*, 6, 459-468.
- Bhatti, O.K., Alam, M.A., Hassan, A., and Sulaiman, M. (2016), "Islamic spirituality and social responsibility in curtailing the workplace deviance", *Humanomics*, 32(4), 405-417.
- Bibby, P. (2017). *Personal safety for social workers*. London; New York: Routledge.
- Biberman, J., & Tischler, L. (2008). *Spirituality in business: Theory, practice, and future directions*. Cham, Switzerland: Springer.
- Biddle, S. J., Markland, D., Gilbourne, D., Chatzisarantis, N. L., & Sparkes, A. C. (2001). Research methods in sport and exercise psychology: Quantitative and qualitative issues. *Journal of Sports Sciences*, 19(10), 777-809.
- Biemacki, P. & Waldorf, D. (1981). Snowball sampling: Problems and techniques of chain referral sampling. *Sociological Methods & Research*, 10(2), 141-163.
- Birt, L., Scott, S., Cavers, D., Campbell, C., & Walter, F. (2016). Member checking: a tool to enhance trustworthiness or merely a nod to validation? *Qualitative Health Research*, 26(13), 1802-1811.

- Bitsch, V. (2005). Qualitative research: A grounded theory example and evaluation criteria. *Journal of Agribusiness*, 23(1), 75-91.
- Black, A. (2011). *The history of Islamic political thought – From the Prophet to the present* (2<sup>nd</sup> ed.). Great-Britain: Edinburgh University Press.
- Black, A., Strain, K., Wallsworth, C., Charlton, S.G., Chang, W., McNamee, K., & Hamilton, C. (2018). What constitutes meaningful engagement for patients and families as partners on research teams? *Journal of Health Services Research & Policy*, 23(3), 158-167.
- Blaikie, N. & Priest, J. (2017). *Social research paradigms in action*. UK; USA: Polity Press.
- Blau, P.M. & Schwartz, J.E. (2018). *Crosscutting social circles: Testing a macrostructural theory of intergroup relations*. New York: Routledge.
- Bolman, L.G. & Deal, T.E (2008). *Reframing organizations – Artistry, choice, and leadership*. San Francisco, CA: Jossey Bass.
- Borgogni, L., & Petitta, L. (2008). Goal setting and performance management in the public sector. *International Public Management Journal*, 11(4), 385-403.
- Bottani, E., Monica, L. & Vignali, G. (2009). Safety management systems: Performance differences between adopters and non-adopters. *Safety Science*, 47, 155 –162.
- Bowen, G. A. (2008). Naturalistic inquiry and the saturation concept: a research note. *Qualitative Research*, 8(1), 137-152.
- Bozeman, & Markock, (2007). *Public managers' religiosity: Impacts on work attitudes and perceptions of co-workers*. Retrieved from <http://www.tandfonline.com/doi/abs/10.1080/10967490701515507>  
<http://www.1.Isbu.ac.uk/bus-cgcm/dissemination/BozemanMardock2007.pdf>
- Brandt, E. (1996). Corporate pioneers explore spirituality. *Human Resource Magazine*, 41(4), 82–87.
- Brass, D.J., Butterfield, K.D. & Skaggs, B.C. (1998). Relationships and unethical behavior: A social network perspective. *The Academy of Management Review*, 23(1), 14-31.
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77-101.



- Breytenbach, C. (2017), *The relationship between three constructs of spirituality and the resulting impact on positive work out comes*, PhD Thesis, University of Pretoria, Pretoria.
- Briki, W., Aloui, A., Bragazzi, N.L., Chaouachi, A., Patrick, T., & Chamari, K. (2015). Trait self-control, identified-introjected religiosity and health-related feelings in healthy Muslims: A structural equation model analysis. *PloS one*, 10(5), e0126193.
- Briki, W., & Amara, M. (2018). Perspective of Islamic self: Rethinking Ibn al-Qayyim's three-heart model from the scope of dynamical social psychology. *Journal of Religion and Health*, 57(3), 836-848. DOI <https://doi.or/10.1007/s1094>
- Brislen, M. (1996). A model for a Muslim-culture church. *Missiology*, 24(3). 355-367.
- Brislin, R.W. (1986). Research instruments. *Field Methods in Cross-Cultural Research*, 8, 137-164.
- Brubaker, D. A., & Wang, C. (2015). Chinese ink art and global changes. In *Jizi and His Art in Contemporary China* (pp. 93-108). Heidelberg, Berlin: Springer.
- Bublitz, J.C. (2018). The soul is the prison of the body. In D, Birks and T. Douglas (Eds.) *Treatment for crime – Philosophical essays on neurointerventions in criminal justice*. London: Oxford University Press.
- Burack, E.H. (1999). Spirituality in the workplace. *Journal of Organizational Change Management* 12, 280–291.
- Burnard, P., Gill, P., Stewart, K., Treasure, E., & Chadwick, B. (2008). Analysing and presenting qualitative data. *British Dental Journal*, 204(8), 429.
- Butts, D. (1999). Spirituality at work: An overview. *Journal of Organizational Change Management*, 12(4), 328-332.
- Bylander, T., Allemang, D., Tanner, M. C., & Josephson, J. R. (1991). The computational complexity of abduction. *Artificial intelligence*, 49(1-3), 25-60.
- Caims-Smith, A.G. (1966). The origin of life and the nature of the primitive gene. *Journal of Theoretical Biology*, 10(1), 53-88.
- Campbell, J. & Hwa, Y.S. (2014). Workplace spirituality and organizational commitment influence on job performance among academic staff. *Jurnal Pengurusan*, 40, 115- 123.

- Campbell, J.L., Quincy, C., Osserman, J., & Pedersen, O.K. (2013). Coding in-depth semistructured interviews: Problems of unitization and intercoder reliability and agreement. *Sociological Methods & Research*, 42(3), 294-320.
- Carter, S. M., & Little, M. (2007). Justifying knowledge, justifying method, taking -action: Epistemologies, methodologies, and methods in qualitative research. *Qualitative Health Research*, 17(10), 1316-1328.
- Caruth, G. D. (2013). Demystifying mixed methods research design: A review of the literature. *Online Submission*, 3(2), 112-122.
- Cavanagh, G.F. (1999). Spirituality for managers: context and critique. *Journal of Organizational Change Management*, 12(3), 124-134.
- Cerimagic, S. (2010). The effects of Islamic law on business practices. *Education, business and society: Contemporary Middle Eastern issues*, 3(1), 40-47.
- Chang, P. M. (2001). Measures of religiosity. *Sociology of Religion*, 62(2), 267-267.
- Chanin, M. N., & Shapiro, H. J. (1985). Dialectical inquiry in strategic planning: Extending the boundaries. *Academy of Management Review*, 10(4), 663-675.
- Chapra, M.U. (2000). *The future of economics: An Islamic perspective* (Islamic Economics Series – 21). The United Kingdom: Islamic Foundation.
- Charmaz, K. (1983). The grounded theory method: An explication and interpretation. In R. M. Emerson (Ed.) *Contemporary field research* (pp.109-126), Boston: Little Brown.
- Charmaz, K. (1995). Grounded theory. In J. A. Smith, R. Harré, and L. Van Langenhove (Eds.) *Rethinking methods in psychology* (pp.27-49) London: Sage.
- Charmaz, K. (1996). The search for meanings – Grounded theory. In J.A. Smith, R. Harré, & L. Van Langenhove (Eds.), *Rethinking Methods in Psychology* (pp.27-49), London: Sage Publications.
- Charmaz, K. (2000). Constructivist and objectivist grounded theory. In N.K. Denzin and Y. Lincoln (Eds.): *Handbook of qualitative research* (2<sup>nd</sup> edn, pp.509-535). Thousand Oaks, CA: Sage.
- Charmaz, K. (2006). *Constructing grounded theory: A practical guide through qualitative analysis*. London: Sage.

- Charmaz, K. (2009). Shifting the grounds: Constructivist grounded theory methods for the twenty-first century. In J. Morse, P. Stern, J. Corbin, B. Bowers, K. Charmaz, and A. Clarke, *Developing grounded theory: The second generation* (pp.127-154). Walnut Creek, CA: Left Coast Press.
- Charmaz, K. (2014). *Constructing grounded theory* 2<sup>nd</sup> Edition. Thousand Oaks, California: Sage. ISBN 978-0-85702-9133 ISBN 978-0-85702-9140 (pbk)
- Charmaz, K. & Belgrave, L.L. (2012). Qualitative interviewing and grounded theory analysis. In J.F. Gubrium, J.A. Holstein, A.B. Marvasti, & K.D. McKinney (Eds.), *The SAGE handbook of interview research: The complexity of the craft* (2<sup>nd</sup> Edition), pp.347-365. Thousand Oaks, CA: Sage.
- Charmaz, K., & Belgrave, L.L. (2018). Thinking about data with grounded theory. *Qualitative Inquiry*, 1077800418809455.
- Chatterjee, P. (1993). *The nation and its fragments: Colonial and postcolonial histories* (Vol.11). Princeton, NJ: Princeton University Press.
- Chenitz, W.C. & Swanson, J.M. (Eds) (1986). *From practice to grounded theory: Qualitative research in nursing*. Menlo Park, California: Addison-Wesley.
- Cherryholmes, C.H. (1992 August-September). Notes on pragmatism and scientific realism. *Education Researcher*, 21(6), 13-17.
- Chowdhury, M. (2018). Emphasizing morals, values, ethics, and character education in science education and science teaching. *MOJES: Malaysian Online Journal of Educational Sciences*, 4(2), 1-16.
- Cigularov, K.P., Chen, P.Y., & Rosecrance, J. (2010). The effects of error management climate and safety communication on safety: A multi-level study. *Accident Analysis and Prevention*, 42(5), 1498-1506.
- Clarke, A. (2005). *Situation analysis: Grounded theory after the postmodern turn*. Thousand Oaks, CA: Sage.
- Cohen, A., & Vigoda, E. (2000). Do good citizens make good organizational citizens? An empirical examination of the relationship between general citizenship and organizational citizenship behavior in Israel. *Administration & Society*, 32(5), 596-624.
- Cohen, A.B., & Koenig, H.G. (2003). Religion, religiosity and spirituality in the biopsychosocial model of health and ageing. *Ageing International*, 28(3), 215-241.doi:10.1007/s12126-002-1005-1

- Cohen, L. Manion, L. & Morrison, K. (2007). *Research methods in education* (6<sup>th</sup> ed.). London: Routledge – Taylor & Francis.
- Cohn, D. (1978) *Transparent minds: Narrative modes for presenting consciousness in fiction*. Princeton, NJ: Princeton University Press.
- Coie, J. D., & Dodge, K. A. (1988). Multiple sources of data on social behavior and social status in the school: A cross-age comparison. *Child development*, 815-829.
- Collis, J., & Hussey, R. (2013). *Business research: A practical guide for undergraduate and postgraduate students*. UK: Macmillan International Higher Education.
- Conger, J. (1994). *Spirit at work: Discovering the spirituality in leadership*. San Francisco: Jossey-Bass.
- Corbin, H. (2014). *History of Islamic philosophy* (Trans. Liadain Sherrad). London; New York: Routledge.
- Corbin, J.M. (2009). Taking an analytic journey. In J. M. Morse, P. N. Stern, J. Corbin, B. Bowers, K. Charmaz, and A. E. Clarke (Eds.) *Developing grounded theory: The second generation* (pp.35-53), Walnut Creek, CA: Left Coast Press.
- Corbin, J. and Strauss, A.L. (1990). Grounded theory research: Procedures, canons, and evaluative criteria. *Qualitative Sociology*, 13(1), 3-21.
- Cornwall, M. (1989). The determinants of religious behaviour: A theoretical model and empirical test. *Social Forces* 68(2), 572-592.
- Coyne, I. T. (1997). Sampling in qualitative research. Purposeful and theoretical sampling; merging or clear boundaries? *Journal of Advanced Nursing*, 26(3), 623-630.
- Creswell, J. W. (2003). *Research design: Qualitative, quantitative and mixed method approaches* (2<sup>nd</sup> ed.). California: Sage.
- Creswell, J. W. (2007a). Qualitative inquiry and research design: Choosing among five approaches. Thousand Oaks, CA: Sage.
- Creswell, J. W. (2007b). *Research design: Qualitative, quantitative, and mixed methods approaches* (2nd ed.). Thousand Oaks, CA: Sage.

- Creswell, J. W. (2009). *Research design: Qualitative, quantitative and mixed method approaches* (3<sup>rd</sup> ed.). California: Sage.
- Creswell, J. W. (2013). Standards of validation and evaluation. *Qualitative inquiry and research design: choosing among five approaches*, 2, 201-221.
- Creswell, J. W. (2014). *Research design: Quantitative, qualitative, and mixed methods approaches* (4th ed.). Thousand Oaks, CA: Sage.
- Creswell, J. W. & Poth, C. N (2017), *Qualitative inquiry and research design-Choosing among five approaches* (4<sup>th</sup> edition). Thousand Oaks, CA: Sage Publications.
- Crisp, B. R. (Ed.) (2017), *Introduction - The Routledge handbook of religion, spirituality and social work*. London; New York: Routledge.APA.
- Christiansen, Ó. (2011). The literature review in classic grounded theory studies: A methodological note. *The Grounded Theory Review*, 10(3), 21-25.
- Culey, A. C. (2014). An Analysis of Religious and Spiritual Beliefs and Behaviours in College Students. *Master of Social Work Clinical Research Papers*. Paper 304. Retrieved from [http://sophia.stkate.edu/msw\\_papers/304](http://sophia.stkate.edu/msw_papers/304)
- Curtis, S., Gesler, W., Smith, G., & Washburn, S. (2000). Approaches to sampling and case selection in qualitative research: examples in the geography of health. *Social science & medicine*, 50(7-8), 1001-1014.
- Cypress, B. S. (2017). Rigor or reliability and validity in qualitative research: Perspectives, strategies, reconceptualization, and recommendations. *Dimensions of Critical Care Nursing*, 36(4), 253-263.
- Dasti, R., & Sitwat, A. (2014). Development of a multidimensional measure of Islamic spirituality (MMIS). *Journal of Muslim Mental Health*, 8(2), 47-67.
- Davis, N. T. (2018). Religion and Partisan-Ideological Sorting, 1984–2016. *Social Science Quarterly*, 99(4), 1446-1466.
- Davis, J. L., Payne, G. T., and McMahan, G. C. (2007). Journal of Business Ethics, 76, 319–334. DOI 10.1007/s10551-006-9284-1
- Davies, I. C. (1999). Evaluation and performance management in government. *Evaluation*, 5(2), 150-159.
- Davis, D. E., Worthington Jr, E. L., Hook, J. N., Van Tongeren, D. R., Green, J. D., Jennings, I. I., & David, J. (2009). Relational spirituality and the

development of the similarity of the offender's spirituality scale. *Psychology of Religion and Spirituality*, 1(4), 249-262.

Day, J. M. (2017). Religion and human development in adulthood: Well-being, prosocial behaviour, and religious and spiritual development. *Behavioural Development Bulletin*. Advance online publication. <http://dx.doi.org/10.1037/bdb0000031>

Dearnley, C. (2005). A reflection on the use of semi-structured interviews. *Nurse Researcher*, 13(1), 19-28.

Delbecq, A. L. (1999). Christian spirituality and contemporary business leadership. *Journal of Organizational Management*, 12, 345-349.

Demirel, S. and Kılı, Z. H. (2011). The Contribution of the language, culture and vision constructed by Qur'an and Sunnah to the World Peace. *International Islamic University Chittagong (IIUC) STUDIES* 8, 141-160 ISSN 1813-7733.

Denison, D. R. & Mishra, A. K. (1995). Toward a theory of organizational culture and effectiveness. *Organization Science*, 6(2), 204-223.

DeNoble, A. C., Galbraith, G. S., & Stiles, C. (2007). Market justice, religious orientation, and entrepreneurial attitudes: An empirical study. *Journal of Enterprising Communities*, 1(2), 121-134.

Denzin, N. K., & Lincoln, Y. S. (Eds.) (2005). *The Sage handbook of qualitative research*. Thousand Oaks, CA: Sage Publications Ltd.

Dey, I. (2007). Grounding categories. In A. Bryant & K, Charmaz (Eds.), *The Sage handbook of grounded theory*, (Part III), 167-190. London: Sage Publications Ltd. ISBN 978-1-4129-2346-0.

Dey, I. (2003). *Qualitative data analysis: A user friendly guide for social scientists*. London: Routledge.

Djafri, F., Bin Noordin, K., Mohammed, and Kamil N. (2018) "The measurement model of performance determinants: A case study of Islamic insurance (takaful) in Malaysia", *International Journal of Ethics and Systems*, 34(2), 166-185.

Doty, D. H., & Glick, W. H. (1998). Common methods bias: Does common methods variance really bias results? *Organizational Research Methods*, 1(4), 374-406.

Doyle, D (1992). Have we looked beyond the physical and psychosocial? *Journal of Pain Symptom Management*, 7(5), 302-311.

- Draucker, C. B., Martsof, D. S., Ross, R., & Rusk, T. B. (2007). Theoretical sampling and category development in grounded theory. *Qualitative Health Research*, 17(8), 1137-1148.
- Duderija, A. (2017). *The imperatives of progressive Islam*. NY New York: Routledge.
- Duffy, G. G. (2005). Developing metacognitive teachers: Visioning and the expert's changing role in teacher education and professional development. In S. E. Israel, C. C. Block, K. L. Bauserman, and K. Kinnucan-Welsch (Eds.) *Metacognition in literary learning – Theory, assessment, instruction, and professional development* (pp.299-314). New Jersey, London: Lawrence Erlbaum Associates, Publishers.
- Duncombe, C. & Bleiker, R. (2015). Popular culture and political identity. In F., Caso & C., Hamithon, *Popular culture and world politics: Theories, methods, pedagogies*. Bristol, UK: EInternational Relations.
- Dunemn, K. N., Roehrs, C. J., & Wilson, V. L. (2016). Critical appraisal and selection of data collection instruments: A step-by-step guide. *Journal of Nursing Education and Practice*, 7(3), 77-82.
- Dunk, A. S. (2003). Moderated regression, constructs and measurement in management accounting: A reflection. *Accounting, Organizations and Society*, 28(7-8): 793-802.
- Dunne, C. (2011). The place of the literature review in grounded theory research. *International Journal of Social Research Methodology*, 14(2), 111–124.
- Dyer, J. H., Kale, P., & Singh, H. (2001). How to make strategic alliances work, (Cover story). *MIT Sloan Management Review*, 42(4): 37-43.
- Ebrahimi, M. (2017). Islamic identity, ethical principles and human values. *European Journal of Multidisciplinary Studies*, 2(6), 325-336.
- Elghuweel, M. I., Ntim, C. G., Opong K. K., and Avison, L. (2017). Corporate governance, Islamic governance and earnings management in Oman: A new empirical insights from a behavioural theoretical framework.
- Elkahwagy, A. (2017). The Sacred Text between the American constitution and the religious discourse in Egypt. (May 25, 2017). Available at SSRN: <https://ssrn.com/abstract=2974296> and, <http://dx.doi.org/10.2139/ssrn.2974296>
- El-Bassiouny, N. M., Wilson, J. A., & Esmat, S. (2017). An Islamic macromarketing perspective on sustainability. *Journal of Islamic Marketing*, 8(2), 187-203.

- Emmel, N. (2010). From sampling and choosing cases to analysis in qualitative research. *UNIVERSITY, LM (ed.)*.
- Emmel, N. (2013). *Sampling and choosing cases in qualitative research: A realist approach*. London: Sage. ISBN 978-0-85702-509-8 ISBN 978-0-85702-510-4 (pbk).
- Epstein, R. A. (1996). The clear view of the cathedral: The dominance of property rules. *The Yale Law Journal*, 106(7), 2091-2120.
- Eraut, M. (2004). Transfer of knowledge between education and workplace settings. In H. Rainbird, A. Fuller and H. Munro (Eds.) *Workplace learning in context* (pp.201-221). London: Routledge.
- Eraut, M. (2009). Transfer of knowledge between education and workplace settings. In H. Daniels, H. Lauder, & J. Porter (Eds.), *Knowledge, values and educational policy: A critical perspective*, (pp.65-84). London; New York: Routledge.
- Ernst, M. (1991). *One long argument – Charles Darwin and the genesis of modern evolutionary thought*. Cambridge, Massachusetts: Harvard University Press.
- Ernest, P. (1998). *Social constructivism as a philosophy of mathematics*. New York: State University of New York Press.
- Esfahani, M., Musa, G., and Khoo, S. (2017), “The influence of spirituality and physical activity level on responsible behaviour and mountaineering satisfaction on Mount Kinabalu, Borneo”, *Current Issues in Tourism*, (20)11, 1162-1185.
- Etika, D. N. & Ejue, K. E. (2018). Broadcast media coveragae of corruption issues in Nigeria: A study of Goodluck Jonathan administration and President Mohammendu Buhari administration. *Global Journal of Transformation in Law, Human Rights and Social Justice* [ISSN: 2581-4001 (online)], 2(1).
- Evans, S., & Morrison, B. (2011). Meeting the challenges of English-medium higher education: The first-year experience in Hong Kong. *English for Specific Purposes*, 30(3), 198-208.
- Fairholm, G. W. (1997). Spiritual leadership: Fulfilling whole self needs at work. *Leadership and Organization Development Journal*, 17 (5), 11–17.
- Farahat, O. (2019). *The Foundation of Norms in Islamic Jurisprudence and Theology*. London: Cambridge University Press.



- Faseruk, A., and Hossain, A. T. (2017). Spirituality in management: Influence of Islamic thoughts and philosophies. *South Asian Journal of Human Resources Management*, 4(2), 235-244.
- Fatiregun, A. A., Mofolorunsho, K. C., & Osagbemi, K. G. (2009). Quality of life of people living with HIV/AIDS in Kogi State, Nigeria. *Benin Journal of Postgraduate Medicine*, 11(1).
- Fendt, J., & Sachs, W. (2008). Grounded theory method in management research: Users' perspectives. *Organizational Research Methods*, 11(3), 430-455.
- Field, A. (2017). *Discovering statistics using IBM SPSS statistics: North American Edition*. Thousand Oaks, CA: SAGE.
- Fieser, J. (1989). Is Hume a moral skeptic? *Philosophy and phenomenological research*, 50(1), 89-105.
- Fisher, E. (2006, 2008). *Development of a new competence and behaviour model for skills in working with people for project managers*. München: GRIN Verlag Open Publishing GmbH. ISBN: 978-3-638-05918-3
- Flick, U. (2018). *An introduction to qualitative research* (Fourth Edition). London: Sage.
- Forbes, B. D., & Mahan, J. H. (Eds.). (2017). *Religion and popular culture in America*. Oakland, CA: University of California Press.
- Frankel, R. M., & Devers, K. J. (2000). Study design in qualitative research--1: Developing questions and assessing resource needs. *Education for Health*, 13(2), 251-261.
- Fre, Z. (2018). *Knowledge sovereignty among African cattle herders*. London: UCL Press.
- Fry, L. W. (2005). Toward a theory of ethical and spiritual well-being, and corporate social responsibility through spiritual leadership. In: C. Dunne, R. A. Giacalone and C. L. Jurkiewicz, (Eds.), *Positive psychology and corporate responsibility* (pp.47-83). Charlotte, North Carolina: Information Age Publishing, Greenwich.
- Fry, L. W. & Matherly, L. L. (2006). *Spiritual leadership and organizational performance*. Paper presented at the Academy of Management, Atlanta, Georgia.

- Fry, L. W., Vitucci, S. & Cedillo, M. (2005). Spiritual leadership and army transformation: Theory, measurement, and establishing a baseline. *The Leadership Quarterly*, 16(5), 835-862.
- Fuller, A., Munro, A., and Rainbird, H. (2004). Introduction and overview. In H. Rainbird, A. Fuller and H. Munro (Eds.) *Workplace learning in context* (p.13). London: Routledge.
- Gabbe, J. D., Ginsberg, A., & Robinson, B. S. (1996). *U.S. Patent No. 5,550,965*. Washington, DC: U.S. Patent and Trademark Office.
- Gabbe, J. D., Ginsberg, A., & Robinson, B. S. (1996). *Method and system for operating a data processor to index primary data in real time with iconic table of contents*. Washington, DC: U.S. Patent and Trademark Office.
- Gamble, E. N. & Beer, H. A. (2015). Spiritually informed not-for-profit performance measurement. *Journal of Business Ethics*. DOI 10.1007/s10551-015-2682-5
- Garwood, J. D., and Van Loan, C. L. (2018). Pre-service educators' disposition towards inclusive practices for students with emotional and behavioural difficulties. *International Journal of Inclusive Education*, 1-6. DOI: 10.1080/13603116.2018.14447614
- Gehman, J., Glaser, V. L., Eisenhardt, K. M., Gioia, D., Langley, A., & Corley, K. G. (2017). Finding theory–method fit: A comparison of three qualitative approaches to theory building. *Journal of Management Inquiry*, 1056492617706029.
- Geigle, D. (2012). Workplace spirituality empirical research: A literature review. *Business and Management Review*, 2(10), 14 – 27. ISSN: 2047 – 0398.
- Geigle, S. (2009). *Introduction to ergonomics*. Retrieved from <http://www.oshatraining.org/courses/studyguides/711studyguide.pdf>.
- George, T. O., & Amusan, T. A. (2012). Religion and acts of worship amongst the Nigerian people: Implications for development and national unity. In: A.S. Jegede, A.O. Olutayo, O.O. Omololu, & B. E. Owumi (Eds.), *Peoples & cultures of Nigeria* (pp. 309-325). Ile Ife, Nigeria: Ife Center for Psychological Studies.
- Ghorbani, N., Watson, P. J., Geranmayepour, S., & Chen, Z. (2013). Analyzing the spirituality of Muslim experiential religiousness: Relationships with psychological measures of Islamic religiousness in Iran. *Archive for the Psychology of Religion*, 35(2), 233-258.

- Ghorbani, N., Watson, P. J., Geranmayepour, S., & Chen, Z. (2014). Measuring Muslim spirituality: Relationships of Muslim experiential religiousness with religious and psychological adjustment in Iran. *Journal of Muslim Mental Health*, 8(1), 77-94.
- Giacalone, R. A. & Jurkiewicz, C. L. (2003). Toward a science of workplace spirituality. In R. A. Giacalone & C. L. Jurkiewicz (Eds.), *Handbook of Workplace Spirituality and Organizational Performance*, pp. 181-192. New York: M. E. Sharpe.
- Giacalone, R. A., & Jurkiewicz, C. L. (2014). The science of workplace spirituality. In *Handbook of Workplace Spirituality and Organizational Performance* (pp. 19-42). New York: Routledge.
- Giacomini, M. K., Cook, D. J., & Evidence-Based Medicine Working Group. (2000). Users' guides to the medical literature: XXIII. Qualitative research in health care A. Are the results of the study valid? *Jama*, 284(3), 357-362.
- Gibbons, P. (2000). *Spirituality at work: definitions, measures, assumptions, and validityclaims*. Paper presented at the Academy of Management, Toronto.
- Gibbs, G. R. (2018a). *Analyzing qualitative data* (Vol. 6). Thousand Oaks, CA: Sage.
- Gibbs, G. R. (2018b). *Analyzing qualitative data* (Vol. 6). In U Flick (Ed.), *The SAGE qualitative research kit*. London: Sage.
- Gilani-Williams, F. (2014). Islamic critical theory: A tool for emancipatory education. *International Journal of Islamic Thought*, 5, 16-27. ISSN 2232-1314.
- Given, L. M. (2016). *100 questions (and answers) about qualitative research*. Thousand Oaks, CA: SAGE Publications.
- Gjersing, L., Caplehorn, J. R., & Clausen, T. (2010). Cross-cultural adaptation of research instruments: Language, setting, time and statistical considerations. *BMC Medical Research Methodology*, 10,13. doi:10.1186/1471-2288-10-13.
- Glaser, B. G. (1978). *Theoretical sensitivity*. Mill Valley, CA: Sociology Press.
- Glaser, B. G. (1992). *Basics of grounded theory analysis*. Mill Valley, CA: Sociology Press.
- Glaser, B. G. (Ed.) (1994). *More grounded theory*. Mill Valley, CA: Sociology Press.

- Glaser, B. G. (1998). *Doing grounded theory: Issues and discussions*. Mill Valley, CA: Sociology Press.
- Glaser, B. G. (2001). *The grounded theory perspective: Conceptualization contrasted with description*. Mill Valley, CA: Sociology Press.
- Glaser, B. G. (2002). *Constructivist grounded theory? Forum qualitative Sozialforschung/Forum: Qualitative Social Research*, 3. Art. 12. Available at: <http://www.qualitative-research.net/index.php/fqs/article/view/825/1793>
- Glaser, B. G. (2002). Conceptualization: On theory and theorizing using grounded theory. *International journal of qualitative methods*, 1(2), 23-38.
- Glaser, B. G. (2006). *Doing formal grounded theory: A proposal*. Mill Valley, CA: Sociology Press.
- Glaser, B. G. (2007a). Doing formal grounded theory. In A. Bryant & K. Charmaz (Eds.) *The SAGE handbook of grounded theory* (pp.97-113), London: Sage. ISBN 978-1-4129-2346-0.
- Glaser, B. G. (2007b). Remodeling grounded theory. *Historical Social Research, Supplement*, 19, 47-68.
- Glaser, B. G. (2011a). *Getting out of the data*. Mill Valley, CA: Sociology Press.
- Glaser, B. G. (2011b). No preconceptions: The dictum. *Grounded Theory Review*, 11(2), 1-6.
- Glaser, B. G and Strauss, A. L. (1967). *The discovery of grounded theory*. Chicago: Aldine.
- Glaser, B. G and Strauss, A. L. (2017). *The discovery of grounded theory – Strategies for qualitative research*. London; New York: Routledge.
- Golafshani, N. (2003). Understanding reliability and validity in qualitative research. *The Qualitative Report*, 8(4), 597-606.
- González, M. C. (2000). The four seasons of ethnography: A creation-centered ontology for ethnography. *International Journal of Intercultural Relations*, 24(5), 623-650.
- Gordon, G. G. & DiTomaso, N. (1992). Predicting corporate performance from organizational culture. *Journal of Management Studies*, 29, 83-798.

- Gould, L. J. (2018). Fraternal disciplines: Group relations training and systems psychodynamic organizational consultation. In *Experiential learning in organizations* (pp.37-62). New York: Routledge.
- Göçer, A., & Özgan, H. (2018). Spirituality and ethics: A literature review. *Gaziantep University Journal of Social Sciences*, 17, 58-65.
- Grant, P., & McGhee, P. (2012). Phronesis and spirituality in the workplace. *Journal of Spirituality, Leadership and Management*, 6(1), 24-34.
- Green, D. D., Roberts, G. E., and Rudebock, R. D. (2016). Reshaping the federal system for a postmodern workforce. *Management and Economics Research Journal*, 2, 20-31.
- Green, J., Willis, K., Hughes, E., Small, R., Welch, N., Gibbs, L., & Daly, J. (2007). Generating best evidence from qualitative research: the role of data analysis. *Australian and New Zealand Journal of Public Health*, 31(6), 545-550.
- Gregorian, V. (2003). *Islam – A mosaic, not a monolith*. Washington, DC: Brookings Institution Press.
- Griffel, F. (2009). *Al-Ghazālī's philosophical theology*. Oxford University Press.
- Grisez, G., Boyle, J., & Finnis, J. (1987). Practical principles, moral truth, and ultimate ends. *Am. J. Juris.*, 32, 99-151 Available at: [https://scholarship.law.nd.edu/law\\_faculty\\_scholarship/846](https://scholarship.law.nd.edu/law_faculty_scholarship/846)
- Grygier, P. (2010). Duchowość (spirituality) jako przedmiot badań i analiz socjologicznych. Analiza cytowań bibliograficznych. In M. Libiszowska-Żółtkowska & S. Grotowska (Eds.), *Religijność i duchowość – dawne i nowe formy* (pp. 231-261). Cracow: Zakład Wydawniczy NOMOS.
- Guba, E. G. & Lincoln, Y. S. (1994). Competing paradigms in qualitative research. In N. K. Denzin & Y. S. Lincoln (Eds.), *Handbook of qualitative research* (pp.105-117). Thousand Oaks: Sage.
- Guest, G., Bunce, A., & Johnson, L. (2006). How many interviews are enough? An experiment with data saturation and variability. *Field Methods*, 18(1), 59-82.
- Gupta, V., Chopra, S., & Kakani, R. K. (2018). Leadership competencies for effective public administration: A study of Indian administrative service officers. *Journal of Asian Public Policy*, 11(1), 98-120.

- Haji Din, B. & Yatim, B. (2014). The influence of Islamic management practices in budget participation. *Journal of Governance and Development*, 10(1), 201-221.
- Hall, M. (2008). The effect of comprehensive performance measurement systems on role clarity, psychological empowerment and managerial performance. *Accounting, Organizations and Society*, 33(2-3), 141-163.
- Halverson, J. R. (2010). *Theology and creed in Sunni Islam: The Muslim brotherhood, Ash'arism, and political Sunnism*. Cham, Switzerland: Springer. DOI 10.1057/9780230106581.
- Hamberg, K., Johansson, E., Lindgren, G., & Westman, G. (1994). Scientific rigour in qualitative research-examples from a study of women's health in family practice. *Family Practice*, 11(2), 176-181.
- Hamdan, A. (2010). A comprehensive contemplative approach from the Islamic tradition. In T. G. Plante (ed.), *Contemplative practices in action: Spirituality, meditation, and health* (pp.122-142). California, USA: Praeger.
- Hamlin, R. G. and Patel, T. (2017). Perceived managerial and leadership effectiveness within higher education in France. *Studies in Higher Education*, 42(2), 292-314.
- Hanapi, M. S. (2014). The *wasatiyyah* (moderation) concept in Islamic epistemology: a case study of its implementation in Malaysia. *International Journal of Humanities and Social Science*, 4(9)1, 51-62.
- Hanifa, S. (1974). *What every Muslim should know about Islam*. Lahore, Pakistan: Lahore Press.
- Haniffa, R., & Hudaib, M. A. (2002). A theoretical framework for the development of the Islamic perspective of accounting. *Accounting, Commerce and Finance: The Islamic Perspective Journal*, 6(1/2), 1-71.
- Harwood, I., Gapp, R. P., & Stewart, H. J. (2015). Cross-check for completeness: Exploring a novel use of leximancer in a grounded theory study. *The Qualitative Report*, 20(7), 1029-1045. Retrieved from <https://nsuworks.nova.edu/tqr/vol20/iss7/5>
- Haryati, A. (2018). Personal integrity of Islamic counsellor on professional ethics commitment. *Islamic Guidance and Counseling Journal*, 1(1), 11-16.
- Haverkamp, B. E., & Young, R. A. (2007). Paradigms, purpose, and the role of the literature: Formulating a rationale for qualitative investigations. *The Counseling Psychologist*, 35(2), 265-294.

- Hay, D., and Socha, P. M. (2005). Spirituality as a natural phenomenon: Bringing biology and psychological perspectives together. *Zygon*, 40(3), 589-612.
- Hayati, K., & Caniogo, I. (2012). Islamic work ethic: The role of intrinsic motivation, job satisfaction, organizational commitment and job performance. *Procedia-Social and Behavioral Sciences*, 65, 1102-1106.
- Hayes, S. C. (1984). Making sense of spirituality. *Behaviorism*, 12, 99-110.
- Healy, M., & Perry, C. (2000). Comprehensive criteria to judge validity and reliability of qualitative research within the realism paradigm. *Qualitative Market Research: An International Journal*, 3(3), 118-126.
- Heath, H., & Cowley, S. (2004). Developing a grounded theory approach: A comparison of Glaser and Strauss. *International Journal of Nursing Studies*, 41(2), 141-150.
- Helmy, S., Labib, A., & AbouKahf, A. (2014). The impact of Islamic values on interpersonal relationship conflict management in Egyptian business organizations - "an applied study". *Procedia-Social and Behavioral Sciences*, 143, 1090-1110.
- Henwood, K., & Pidgeon, N. (2003). Grounded theory in psychological research. In P. M. Camic, J. E. Rhodes, & L. Yardley (Eds.), *Qualitative research in psychology: Expanding perspectives in methodology and design* (pp.131-155). Washington, DC, US: American Psychological Association. <http://dx.doi.org/10.1037/10595-008>
- Hewson, C., & Charlton, J. P. (2005). Measuring health beliefs on the internet: A comparison of paper and internet administrations of the multidimensional health locus of control scale. *Behavior Research Methods*, 37(4), 691-702.
- Hill, J. B. (2009). *The first black president: Barack Obama, race, politics, and the American dream*. New York: Palgrave Macmillan.
- Hill, P. C. (2005). Measurement in the psychology of religion and spirituality: Current status and evaluation. In R. F., Paloutzian, & C. L., Park (Eds.), *Handbook of the psychology of religion and spirituality* (pp.43-61). New York: Guilford.
- Hill, P. C., & Pargament, K. I. (2003). Advances in the conceptualization and measurement of religion and spirituality: Implications for physical and mental health research. *American Psychologist*, 58, 64-74.
- Hill, P. C., Pargament, K. I., Hood, R. W., McCullough, J. M. E., Swyers, J. P., Larson, D. B., & Zinnbauer, B. J. (2000). Conceptualizing religion and

spirituality: Points of commonality, points of departure. *Journal for the Theory of Social Behaviour*, 30(1), 51-77.

Hinkelman, D. (2018). Principles of research in blended environments. In *Blending technologies in second language classrooms* (pp. 207-235). London: Palgrave Macmillan. ISBN 978-1-137-53685-3 ISBN 978-1-137-53686-0 (eBook) <https://doi.org/10.1057/978-1-137-53686-0>.

Hirschman, E. C. (1986). Humanistic inquiry in marketing research: philosophy, method, and criteria. *Journal of Marketing Research*, 237-249.

Hodge, D. R (2017). Spiritual competence: The key to effective practice with people from diverse religious background. In B.R. Crisp (Ed.), *The Routledge handbook of religion, spirituality and social work* (pp.282-290). London; New York: Routledge.

Hood, J. C. (2007). Orthodoxy vs. power: The defining traits of grounded theory. In A. Bryant & K. Charmaz (Eds.), *The Sage handbook of grounded theory* (pp.151-164). London: Sage.

Horozcu, Ü. (2017). Psychology of human disposition: Psychological researches, historical perspective and the human disposition. *Islami Ilimler Dergisi*, 12(3), 9-26.

Houston, D. J. & Cartwright, K. E. (2007). Spirituality and public service. *Public Administration Review*, 67(1), 88-102.

Hox, J. J. & Boeije, H. R. (2005) Data collection, primary vs. secondary. *Encyclopaedia of Social Measurement*, 1, 593-599.

Hudaib, M., & Haniffa, R. (2002). *An empirical investigation of audit perceptions gap in Saudi Arabia*. UK: University of Exeter.

Huber, S. & Huber, O. W. (2012). The centrality of religiosity scale (CRS). *Religions*, 3, 710-724. DOI 10.3390/rel3030710. ISSN 2077-1444. Retrieved from [www.indi.com/journal/religions](http://www.indi.com/journal/religions)

Huda, M. and Kartanegara, M. (2015). Islamic spiritual character values of al-Zarnūjī's *Ta'lim al-Muta'allim*. *Mediterranean Journal of Social Sciences*, 6(4-S2), 229-235.

Hume, D. (2016). An enquiry concerning human understanding. In S.M. Cahn (Ed.) *Seven Masterpieces of Philosophy* (pp.191-284). New York: Routledge.

Hunter, M. M. (2012). Towards an Islamic business model: A *tawhid* approach. *International Journal of Business and Technopreneurship*, 2(1), 121-135.



- Hycner, R. H. (1999). Some guidelines for the phenomenological analysis of interview data. In A. Bryman & R.G. Burgess (Eds.), *Qualitative Research* (pp.143-164). London, UK: Sage.
- Ibrahim, A. & Kamri, N. A. (2013a). *Measuring the Islamic work ethics: An alternative approach*. Paper presented at the International Convention on Islamic Management, Kuala Lumpur, Malaysia, 27-28 November 2013.
- Ibrahim, A. & Kamri, N. A. (2013b). Measuring the Islamic work ethics: An alternative approach. In Nor 'Azzah Kamri, Azian Madun and Suhaili Sarif (Eds), *Islamic perspective on management: Contemporary issue*. Kuala Lumpur: YaPEIM Management Academy & Dept. of Shariah and Management, Academy of Islamic Studies, University of Malaya, pp. 135-163.
- Ingraham, P. W., Joyce, P. G., & Donahue, A. K. (2003). *Government performance: Why management matters*. Baltimore- USA: The Johns Hopkins University Press. ISBN 0 -8018-7227-8 (hard: alk. paper) ISBN 0-8018-7228-6 (pbk: alk. paper).
- Iranmanesh, M., Moghavvemi, S., Zailani, S., & Hyun, S. S. (2018). The role of trust and religious commitment in Islamic medical tourism. *Asia Pacific Journal of Tourism Research*, 23(3), 245-259.
- Ismail, M. Z. & Badron, M. O. (2011). *Good governance: Adab-oriented Tadbir in Islam*. Kuala Lumpur: Penerbit IKIM.
- Ismail, Y. & Sarif, S. M. (2011). The role of Tawhidic paradigm in the transformation of management system. In Zulkepli Abd Ghani, Musa Abu Hassan, Mohd Rusdhan Mohd Jailani, and Khatijah Othman, *Prosiding Seminar Transformasi Sistem Pengurusan Islam di Malaysia 2011 (Proceedings of the National Seminar on Islamic Management Systems Transformation (Trans-SPI) (pp.127-147) (ISBN: 978-967-5295-91-1)*, organized by Islamic Science University Malaysia (USIM), PWTC, Kuala Lumpur, 1-2 October.
- Jabbar, S. F. A., Ali, H. M., Mohamed, Z. M., & Jalil, F. (2018). Business ethics: Theory and practice in an Islamic context. In J. Bian & K. Çaliyurt (Eds.) *Regulations and Applications of Ethics in Business Practice, Accounting, Finance, Sustainability, Governance & Fraud: Theory and Practice* (pp.257-271). Singapore: Springer.
- Jamal, Y. & Taskeen, Z. S. (2014). Life satisfaction and religiosity among college teachers. *Journal of Education and Vocation Research*, 5(4), 186-190. ISSN 2221-2590.

- Johnson, S. B., Farach, F. J., Pelphrey, K., & Rozenblit, L. (2016). Data management in clinical research: Synthesizing stakeholder perspectives. *Journal of biomedical informatics*, 60, 286-293.
- Johnson, T. J., Sheets, V. L., & Kristeller, J. L. (2008). Empirical identification of dimensions of religiousness and spirituality. *Mental Health, Religion & Culture*, 11(8), 745-767.
- Johnstone, B. Yoon, D. P., Cohen, D. Schopp, L. H., McCormack, G. Campbell, J. & Smith, M. (2012). Relationships among spirituality, religious practices, personality factors, and health for five different faith traditions. *Journal of Religion and Health*. DOI: 10.1007/s10943-012-9615-8.
- Jonsen, K. & Jehn, K. A. (2009). Using triangulation to validate themes in qualitative studies. *Qualitative Research in Organizations and Management: An International Journal*, 4(2), 123-150.
- Jue, A. L. (2006). Practicing spirit-centered leadership: Lessons from a corporate layoff. In C., Gerus (Ed.), *Leadership moments: Turning points that changed lives and organizations*. Victoria, BC: Trafford. ISBN 1412099641.
- Jurkiewicz, C. L., & Giacalone, R. A. (2004). A values framework for measuring the impact of workplace spirituality on organizational performance. *Journal of Business Ethics*, 49(2), 129-142.
- Kaandhlawi, M. Z. (2015). *Fazaa'il-a-Ammaal*. Karachi-Pakistan: Zam Zam Publishers.
- Kafle, M. P. (2011). Hermeneutic phenomenological research method simplified. *Bodhi: An Interdisciplinary Journal*, 5(1), 181-200.
- Kalgin, A., Podolskiy, D., Parfenteva, D., & Campbell, J. W. (2018). Performance management and job-goal alignment: A conditional process model of turnover intention in the public sector. *International Journal of Public Sector Management*, 31(1), 65-80.
- Kalley, T. M., Pransky, J., and Lambert, E. G. (2017). Realizing improved mindfulness/flow/ mental health through understanding three spiritual principles. *Journal of Spirituality in Mental Health*, 19(2), 133-150.
- Kamil, N. M., Sulaiman, M. Selladurai, S. & Khalid, N. (2015). The impact of spirituality and social responsibility on organizational citizenship behaviour from Islamic perspective: empirical investigation of Malaysian business. *Malaysian Journal of Communication*, 31(1), 59-80.

- Kapur, S. S. (2017). Political stability and lack of violence: An essential for good governance (An Indian model of governance). *Journal of Governance and Policy Analysis*, 1(1), 39-55.
- Kapuscinski, A. N. & Masters, K. S. (2010). The current status of measures of spirituality: A critical review of scale development. *Psychology of Religion and Spirituality*, 2(4), 191-205.
- Karadag, E. (2009). Spiritual leadership and organizational culture: A study of structural equation modeling. *Educational Sciences: Theory and Practice*, 9(3), 1391-1405.
- Karakas, F. (2010a). Exploring value compasses of leaders in organizations: Introducing nine spiritual anchors. *Journal of Business Ethics*, 93, 73-92.
- Karakas, F. (2010b). Spirituality and performance in organizations: A literature review. *Journal of Business Ethics*, 94(1), 89-106.
- Karakas, F. and Sarigollu, E. (2017). Spirals of spirituality: A qualitative study exploring dynamic patterns of spirituality in Turkish organizations. *Journal of Business Ethics*, 1-23. DOI <https://doi.org/10.1007/s10551-017-3619-y>. Accessed at <https://ueaeprints.uea.ac.uk/64015>
- Kasemsap, K. (2017). Unifying a framework of organizational culture, organizational climate, knowledge management, and job performance (pp.270-298). In Information Resources Management Association (IRMA) (ed.), *Entrepreneurship: Concepts, Methodologies, Tools, and Applications*. Hershey PA, USA: IGI Global. ISBN 9781522519232.
- Kasumo, B. Y. A., Koeswoyo, P. S., and Handoyo, S. (2018). Analyze of the effect of workplace spirituality on auditor dysfunctional behaviour and its implications to audit quality: Study at the Audit Board of the Republic of Indonesia. *Journal of Accounting Auditing and Business*, 1(1), 19-33.
- Kaur, R., & Kaur, A. (2015). Healthy corporate culture-need of the hour. *ACADEMICIA: An International Multidisciplinary Research Journal*, 5(3), 396-403.
- Kearney, M. H. (2007). From the sublime to the meticulous: The continuing evolution of grounded formal theory, (pp.127-150). In A. Bryant and K. Charmaz, (Eds.), *The Sage Handbook of Grounded Theory*. Los Angeles: SAGE Publications.
- Keating, P. J. (1995). A framework for classifying and evaluating the theoretical contributions of case research in management accounting. *Journal of Management Accounting Research*, 7, 66-86.

- Kelsay, J. (1994). Divine command ethics in early Islam: Al-shafi'i and the problem of guidance. *The Journal of Religious Ethics*, 22(1), 101-126.
- Kermani, N. (2004). From revelation to interpretation: Nasr Hamid Abu Zayd and the literary study of the Qur'an'. *Modern Muslim intellectuals and the Qur'an*, 169-192.
- Khurana, K., & Joshi, A. (2017). Marital satisfaction and spiritual personality: A relational overview. *Global Journal of Enterprise Information System*, 9(1), 29-35.
- Khalili, S., Murken, S., Reich, K. H., Shah, A. A., & Vahabzadeh, A. (2001). Religion and mental health in cultural perspective: Observations and reflections after the first international congress on religion and mental health, Tehran, 16–19 April 2001. *The International Journal for the Psychology of Religion*, 12(4), 217–237.
- Khan, M. U. D. A. (2012). Philosophy of education in view of the pressing Muslim requirement in the Islamic and world perspective. *International Islamic University Chittagong Studies*, 9, 79-106.
- Khan, S., Arshad, M. A., & Khan, K. (2018). Self-development through soul management: Context of Islamic spiritual intelligence. *Research Journal of Commerce Education & Management Sciences*, 1(1), 1-13.
- Khraim, H. (2010). Measuring religiosity in consumer research from Islamic perspective. *International Journal of Marketing Studies*, 2(2), 166-179.
- Khdir, R. R. (2018). *Jihad* between Islamic jurisprudence and practice of the Islamic State in Iraq and Syria. *European Scientific Journal* 14(5), 40-54.
- Kimberlin, C. L., & Winterstein, A. G. (2008). Validity and reliability of measurement instruments used in research. *American Journal of Health-System Pharmacy*, 65(23), 2276-2284.
- King, J. & Crowther, M. (2004). The measurement of religiosity and spirituality. *Journal of Organizational Change Management*, 7(1), 83-101.
- King, P. E., Abo-Zena, M. M., & Weber, J. D. (2017). Varieties of social experience: The religious cultural context of diverse spiritual exemplars. *British Journal of Development Psychology*, 35(1), 127-141.
- King, M. B. & Koenig, H. G. (2009). Conceptualising spirituality for medical research and health service provision. *BMC Health Services Research*, 9(1), 116.

- Koenig, G. H., McCullough, E. M. & Larson, B. D. (2001). *Handbook of religion and health*. Oxford: Oxford University Press.
- Kolb, S. M. (2012). Grounded theory and the constant comparative method: Valid research strategies for educators. *Journal of Emerging Trends in Educational Research and Policy Studies*, 3(1), 83-86.
- Koros, S. E. (2019). *For (a) ging Jewish spirituality from what is left: Problematizing, placing, and practicing* (Doctoral dissertation, University of Pittsburgh).
- Kotter, J. P. & Heskett, J. L. (1992). *Corporate culture and performance*. New York: Free Press.
- Krauss, S. E. (2005). Research paradigms and meaning making: A primer. *The Qualitative Report*, 10(4), 758-770.
- Krefting, L. (1991). Rigor in qualitative research: The assessment of trustworthiness. *American Journal of Occupational Therapy*, 45(3), 214-222.
- Krishnakumar, S. (2018). A study on relationship between work culture & work life balance. *New Horizon International Journal of Management and Research*, 1(1), 11-25.
- Krishnakumar, S. & Neck, C. P. (2002). The “what”, “why” and “how” of spirituality in the workplace. *Journal of Managerial Psychology*, 17(3), 153-164.
- Ku, Y., Cheng, W., & Yang, W. (2017). Exploring the definition of spirituality from BSN students in Taiwan. *Journal of Nursing & Patient Care*, 2(1), 1-3.
- Kumar, A. (2011). *Methods in psychological research*. New Delhi: ANMOL Publications Pvt. Ltd.
- Lægreid, P., Roness, P. G., and Rubecksen, K. (2008). Performance information and performance steering: integrated system or loose coupling? In W. Van Dooren, S. Van de Walle (Eds.) *Performance information in the public sector* (pp. 42-57). London: Palgrave Macmillan.
- Laird, L. D., Curtis, C. E., & Morgan, J. R. (2017). Finding spirits in spirituality: What are we measuring in spirituality and health research? *Journal of Religion and Health*, 56(1), 1-20.
- Lapidus, I. M. (1992). The golden age: The political concepts of Islam. *The Annals of the American Academy of Political and Social Science*, 524(1), 13-25.

- Latib, M. F. A., Abdullah, M. S., Othman, M. Z., & Mat, N. K. N. (2013). Islamic spirituality and peers influence as antecedents of ethical intention of public servants: A structural equation modelling (SEM) approach. *Human Resource Management Research*, 3(1), 39-42.
- Layman, G. C. & Carmines, E. G. (1997). Cultural conflict in American politics: Religious traditionalism, post-materialism, and US political behaviour. *Journal of Politics*, 59(3), 751-777.
- Lazenbatt, A., & Elliott, N. (2005). How to recognise a 'quality' grounded theory research study. *Australian Journal of Advanced Nursing*, 22(3), 48-52.
- Le Bras, P., Robb, D. A., Methven, T. S., Padilla, S., & Chantler, M. J. (2018). Improving user confidence in concept maps: Exploring data driven explanations. In *Proceedings of the 2018 CHI Conference on Human Factors in Computing Systems* (p. 404). ACM.
- Leeds, S. (2007). Correspondence truth and scientific realism. *Synthese*, 159(1), 1-21.
- Legard, R., Keegan, J., & Ward, K. (2003). In-depth interviews. *Qualitative research practice: A guide for social science students and researchers*, 138-169.
- Lehrer, K. (2018). *Theory of knowledge*. New York: Routledge.
- Lemert, C. (1999). The might have been and could be of religion in social theory. *Sociological Theory*, 17(3), 240-263.
- Lempert, D. (2010). Why we need a cultural red book for endangered cultures, now: How social scientists and lawyers/rights activists need to join forces. *International Journal on Minority and Group Rights*, 17, 511-550.
- Leskova, I., Muslimova, K., & Zyazin, S. (2018). Islam and Christianity in the context of modern culture. *Economic and Social Development: Book of Proceedings*, 514-519.
- Lewis, V. (2018). *Providence, emotion and self-writing in England, c. 1660–c. 1720* (Doctoral dissertation, University of East Anglia).
- Lim, D. H., & Johnson, S. D. (2002). Trainee perceptions of factors that influence learning transfer. *International Journal of Training and Development*, 6(1), 36-48.
- Lin, L. (2013). Multiple dimensions of multitasking phenomenon. *International Journal of Technology and Human Interaction*, 9(1), 37-49.

- Livingston, D. (1985). *Hume's philosophy of common life*. Chicago: University of Chicago Press.
- Lobel, D. (2000). *Between mysticism and philosophy: Sufi language of religious experience in Judah Ha-Levi's Kuzari*. (SUNY Series in Jewish Philosophy.) Albany, N.Y.: State University of New York Press.
- Loke, A. T. E. (2018). On the doing-allowing distinction and problem of evil: A reply to Daniel Lim. *International Journal of Philosophy of Religion*, 83(2), 137-143.
- Longhurt, R. (2016). Semi-structured interviews and focus groups. In N. Clifford, M. Cope, T. Gillespie, & S. French (Eds.), *Key methods in geography* (pp.143-156). Thousand Oaks, CA: Sage.
- MacDonald, D. A. (2000). Spirituality: Description, measurement and relation to the five factor model of personality. *Journal of Personality* 68, 153–197. PMID:10820684.
- MacDonald, D. A., Friedman, H. L., Brewczynski, J., Holland, D., Salagame, K. K., Mohahan, K.K. ... Cheong, H.W. (2015), "Spirituality as a scientific construct: Testing its universality across culture and language", *PLoS One*, (10) 3, 1-38.
- Magnani, L. (2011). *Abduction, reason and science: Processes of discovery and explanation*. Berlin; Heidelberg; Dordrecht; and New York City: Springer Science & Business Media.
- Mahoney, A., Pargament, K. I., Tarakeshwar, N. & Swank, A. B. (2001). Religion in the home in the 1980s and 1990s: A meta-analytic review and conceptual analysis of links between religion, marriage, and parenting. *Journal of Family Psychology*, 15, 559–596. PMID:11770466 DOI: 10.1037//0893-3200.15.4.559.
- Mair, S., Jones, A., Ward, J., Christie, I., Druckman, A., & Lyon, F. (2018). A critical review of the role of indicators in implementing the sustainable development goals. In F.W. Leal (Ed.) *Handbook of Sustainability Science and Research, World Sustainability Series*. Cham: Springer. ISBN 978-3-319-63006-9.
- Malinakova, K., Kopcakova, J., Geckova, A. M., van Dijk, J. P., Furstova, J., Kalman, M., ... & Reijneveld, S. A. (2018). "I am spiritual, but not religious": Does one without the other protect against adolescent health-risk behaviour? *International journal of public health*, 1-10.

- Malterud, K. (2001). Qualitative research: standards, challenges, and guidelines. *The Lancet*, 358(9280), 483-488.
- Manuilov, N. V., Mekhdiyev, S. Z., Iskyanderova, T. A., & Novokupova, I. N. (2017). Innovative thinking as a factor in the establishment of an innovation-based economy in Russia: Spiritual and moral aspects (pp.173-176). In F. L. Gaol, N. Filimonova, & F. Hutagalung (Eds.), *Managing service, education and knowledge management in the knowledge economic era*. NETHERLANDS: CRC Press. Isbn: 978-1-138-03517-1.
- Marshall, C., & Rossman, G. B. (1989). *Qualitative Research*. Thousand Oaks, CA: Sage.
- Marshall, M. N. (1996). Sampling for qualitative research. *Family Practice*, 13(6), 522-526.
- Marczyk, G., DeMatteo, D. & Festinger, D. (2005). *Essentials of Research Design and Methodology*. New Jersey: John Wiley and Sons, Inc.
- Marques, J. F. (2008). Spiritual performance from organizational perspective: The Starbucks. *Corporate Governance: The International Journal of Business in Society*, 8(3), 248-257. DOI 10.1108/14720700810879141.
- Marques, J. F (2010). Spiritual considerations for managers: What matters most to workforce members in challenging times. *Journal of Business Ethics*, 97, 381-390. DOI 10.1007/s10551-010-0514-1.
- Marques, J., Dhiman, S., & King, R. (2007). *Spirituality in the workplace: What it is, why it matters, how to make it work for you*. New York: Personhood Press.
- Marschke, E., Preziosi, R., & Harrington, W. (2009). Professionals and executives support a relationship between organizational commitment and spirituality in the workplace. *Journal of Business & Economics Research (JBER)*, 7(8), 33-48.
- Mårtensson, U. (2015). Aims, methods and contexts of Qur'anic interpretations (2nd/8th–9th/15th C.). In K. Bauer (Ed.), *The Institute of Ismaili Studies Qur'anic Studies Series*, 9. Oxford: Oxford University Press in association with the Institute of Ismaili Studies, 2013. ISBN 9780199670642.
- Matthews, C., & Heimer, M. (2016). The 5 biggest corporate scandals of 2016. *Fortune Magazine*. Retrieved July 30, 2019, from <https://fortune.com/2016/12/28/biggest-corporate-scandals-2016/>
- Maxwell, J. A. (1992). *Q R D: An interactive approach*. Thousand Islands: Sage publications.



- Maxwell, J. A. (2013). *Qualitative research design: An interactive approach* (3rd ed.). Thousand Oaks, CA: Sage.
- Maxwell, J. A. (2014). *Conceptual framework: what do you think is going on?* Retrieved
- Mårtensson, U. (2017). "Islamic Order": Semeiotics and Pragmatism in the Muslim Brotherhood? *Tidsskrift for Islamforskning*, 9(1), 35-57.
- McAllister, C. P., Ellen III, B. P., & Ferris, G. R. (2018). Social influence opportunity recognition, evaluation, and capitalization: Increased theoretical specification through political skill's dimensional dynamics. *Journal of Management*, 44(5), 1926-1952.
- McAlpine, R. (2011). *Inspired children – How the leading minds of today raise their kids*. Australia: Darlington Press.
- McCaslin, M. L. (1993). *Leadership in rural communities: A grounded theory study*. Unpublished doctoral dissertation, University of Nebraska, Lincoln.
- McCormick, D. W. (1994). Spirituality and management. *Journal of Managerial Psychology*, 9(6), 5-8.
- McCullough, M. E. & Willoughby, B. L. (2009). Religion, self-regulation, and self-control: Associations, explanations, and implications. *Psychology Bulletin*, 135, 69–93. DOI: 10.1037/a0014213. pmid:19210054.
- McGhee, G. and Marland, G. R. and Atkinson, J. M. (2007) Grounded theory research: literature reviewing and reflexivity. *Journal of Advanced Nursing* 60(3), 334-342.
- McGhee, P. and Grant, P. (2008). Spiritual and ethical behaviour in the workplace: Wishful thinking or authentic reality. *EJBO-Electronic Journal of Business Ethics and Organization Studies*, 13(2), 61-69.
- McGhee, P. and Grant, P. (2015). The influence of managers' spiritual mindfulness on ethical behaviour in organisations. *Journal of Spirituality, Leadership and Management*, 8(1), 12-33.
- McIntosh, S. (2015). *Fostering evolution in Islamic culture: A strategy to defeat the virulent ideology of radical Islamism*. Institute for Cultural Evolution. Retrieved from [www.culturalevolution.org](http://www.culturalevolution.org)
- McKinley, J. (2015). Critical argument and writer identity: Social constructivism as a theoretical framework for EFL academic writing. *Critical Inquiry in Language Studies*, 12(3), 184 -207.

- McLaughlin, C. (2005). Spirituality and ethics in business. *European business review*, 17(1). Retrieved from: <http://www.emeraldinsight.com/doi/full/10.1108/eb.2005.05417aab.004>.
- Melati, P. H., Mahudin, N. D. M., and Janon, N. S. (2018). Factors influencing the implementation of Islamic work ethics in banks: A qualitative study. In: Said R., Mohd Sidek N., Azhar Z., Anuar Kamarudin K. (Eds.) *State-of-the-Art Theories and Empirical Evidence*. Singapore: Springer. Print ISBN 978-981-10-6924-6 Online SBN 978-981-10-6926-0.
- Mertens, D. M. (2015). *Research and evaluation in education and psychology: Integrating diversity with qualitative, quantitative, and mixed methods* (4<sup>th</sup> ed.). Thousand Oaks, CA: Sage.
- Miles, M. B., Huberman, A. M. & Saldaña, J. (2013). *Qualitative data analysis – A methods sourcebook* (3<sup>rd</sup> ed.). Thousand Oaks, CA: Sage.
- Miller, J. F. (2006). Opportunities and obstacles for good work in nursing. *Nursing Ethics*, 13(5), 471-487.
- Miller, W. (1992). How do we put spiritual values to work? In *new traditions in business: Spirit and leadership in the 21<sup>st</sup> Century*. San Francisco: Berrett-Koehler.
- Miller, W. R. & Thoresen, C. E. (2003). Spirituality, religion, and health: An emerging research field. *American Psychologist*, 58(1), 24-35.
- Milliman, J., Gatling, A., & Bradley, J. C. (2017). The implications of workplace spirituality for person-environment fit theory. *Psychology of Religion and Spirituality*, 9(1), 1-12.
- Mills, S. (2012). Duty to God/my Dharma/Allah/Waheguru: Diverse youthful religiosities and the politics and performance of informal worship. *Social and Cultural Geography*, 13(5), 481-499.
- Mills, J., Bonner, A., & Francis, K. (2006). The development of constructivist grounded theory. *International journal of qualitative methods*, 5(1), 25-35.
- Mitroff, I. I. (2003). Do not promote religion under the guise of spirituality. *Organization*, 10(2), 375-382.
- Mitroff, I. I., Mitroff, I. A. & Denton, E. A. (1999). *A spiritual audit of corporate America: A hard look at spirituality, religion, and values in the workplace*. San Francisco, CA: Jossey-Bass.

- Moazam, H. S. & Afrakati, N. M. (2016). Review of jurisprudence and legal status of the expediency and its effects on laws of Shiite and Hanafieh jurisprudence and statute book. *Journal of Humanities and Cultural Studies Sp. Issue 1*, 577-588.
- Modood, T., & Ahmad, F. (2007). British Muslim perspectives on multiculturalism. *Theory, culture & society*, 24(2), 187-213.
- Mohd Sharif, M. F. & Osman, A. S. Bin. (2018). “Din Al-fitrah” according to al-Faruqi and his understandings about religious pluralism. *International Journal of Academic Research in Business and Social Sciences*, 8(3), 663-676.
- Mojaddedi, J. (2017). Following the scent of Rumi’s sufism in a postreligious age. *World Literature Today*, 91(6), 55-59.
- Mone, E. M., & London, M. (2018). *Employee engagement through effective performance management: A practical guide for managers* (2<sup>nd</sup> Edition). New York: Routledge.
- Moosa, E. (2015). *What is a Madrasa?* NC, USA: UNC Press Books.
- Morgan, D. L. (2007). Paradigms lost and pragmatism regained: Methodological implications of combining qualitative and quantitative methods. *Journal of Mix Method Research*, 1, 48-76.
- Morgan, D. L. (2008). Snowball sampling. In L.M. Given (Ed.), *The Sage encyclopedia of qualitative research methods* (pp.815-816). Thousand Oaks, CA: Sage.
- Morse, J. M. (2010). Sampling in grounded theory. *The SAGE handbook of grounded theory*, 229-244.
- Morse, J. M. (2012). The implications of interview type and structure in mixed-method designs. In J. F. Gubrium, J. A. Holstein, A. B. Marvasti, & K. D. McKinney (Eds.), *The SAGE handbook of interview research – The complexity of the craft*, (Second Edition) pp.193-204. Thousand Oaks, CA: Sage.
- Moynihan, D. P. (2003). *The government performance project. Research experience*. Unpublished note for the Cobra Seminar, Leuven May 2003.
- Muis, A. M., Alias, M. S., Kamaruding, M., & Mokthar, M. Z. (2018). Islamic perspective on human development management: A philosophical approach. *International Journal of Academic Research in Business and Social Sciences*, 8(4), 543-552.

- Murphy, J. F., & Louis, K. S. (2018). *Positive school leadership: Building capacity and strengthening relationships*. New York: Teachers College Press.
- Mustika, D. (2019). Metode dakwah Rasulullah SAW dalam menyehatkan ummat. *Ath Thariq Jurnal Dakwah dan Komunikasi*, 2(2), 423-451.
- Nagata, J. (1997). Religious correctness and the place of Islam in Malaysia's economic policies. In T. Brook & H. V. Luong (Eds.) *Culture and Economy: The Shaping of Capitalism in Eastern Asia*, (pp.79-101). USA: University of Michigan Press.
- Nasr, S. H. (1984). The Islamic philosophers' views on education. *Muslim Education Quarterly*, 2(4), 5-16.
- Nasr, S. H. (1987). *Islamic spirituality*. London: Routledge, <https://doi.org/10.4324/9781315888200>
- Nasr, S. H. (2013a). *Islamic life and thought*. London: Routledge.
- Nasr, S. H. (2013b). *Islamic spirituality: Foundations*. London: Routledge.
- Nasr, S. H. (2013c). The Quran as the foundation of Islamic spirituality, in S. H. Nasr (Ed.), *Islamic spirituality: Foundations* (pp.3-10). New York, NY: Taylor & Francis.
- Neff, J. A. (2006). Exploring the dimensionality of 'religiosity' and 'spirituality' in the Fetzer multidimensional measure. *Journal for the Scientific Study of Religion*, 45, 449-459.
- Nesselroade, J. R. & Salthouse, T. A. (2004). Methodological and theoretical implications of intraindividual variability in perceptual-motor performance. *Journal of Gerontology: Psychological Sciences*, 59B(2), 49-55.
- Neuman, W. L. (2000). *Social research methods: Qualitative and quantitative approaches*. Boston: Allyn and Bacon.
- Neuman, W. L. (Ed.) (2003). *Social research methods: Qualitative and quantitative approaches* (5<sup>th</sup> ed.). Boston: Allyn and Bacon.
- Neuman, W. L. (Ed.) (2006). *Social research methods: Qualitative and quantitative approaches* (6<sup>th</sup> ed.). Boston: Pearson Education.
- Nicou, K. (2002). Spirituality in the workplace: What are the implications for modern organizations as society embraces new concepts of spiritualism? Retrieved

from <http://int.search.tb.ask.com/search/GGmain.jhtml?searchfor=sci-hub.org> ...

- Noe, R. A., Hollenbeck, J. R., Gerhart, B., & Wright, P. M. (2017). *Human resource management: Gaining a competitive advantage*. New York, NY: McGraw-Hill Education.
- Nolte, M. I., Ancarno, C., & Jones, R. (2018). Inter-religious relations in Yorubaland, Nigeria: Corpus methods and anthropological survey data. *Corpora*, 13(1), 27-64.
- Nolte, I., Danjibo, N. & Oladeji, A. (2009). Religion, politics and governance. In *Religions and Development Research Programme – Working Paper 39*. International Development Department, University of Birmingham. ISBN: 0 7044 2777 978 0 7044 2777 8. Retrieved from <http://www.rad.bham.ac.uk>
- Norton, D. F. (1982). *David Hume: Common-sense moralist, skeptical metaphysician*. Princeton: Princeton University Press.
- Nwankwo, A. O. (2017). Mediatized spirituality: A critical appraisal of the media-religion nexus in Nigeria. *Romanian Journal of Communication and Public Relations*, 19(3), 17-31.
- Obermeyer, C. M. (1992). Islam, women, and politics: The demography of Arab countries. *Population and Development Review*, 18(10), 33-60.
- Oguche, D., Lamidi, A. D., & Gabasa, P. (2017). Capacity building for library and information professionals: Core skills and competence. *International Journal of Applied Technologies in Library and Information Management*, 3(2), 01 - 08.
- Okolo, J. E., & Wright, S. (2018). Nigeria: Aspirations of regional power. In S. Wright (Ed.) *African Foreign Policies* (pp. 118-132). New York: Routledge. ISBN 9780429971075.
- Okpara, J. O. (2014). The effects of national culture on managers' attitudes toward business ethics: Implications for organizational change. *Journal of Accounting & Organizational Change*, 10(2), 174-189.
- Olasoji, H. O., Ugboko, V. I., & Arotiba, G. T. (2007). Cultural and religious components in Nigerian parents' perceptions of the aetiology of cleft lip and palate: Implications for treatment and rehabilitation. *British Journal of Oral and Maxillofacial Surgery*, 45(4), 302-305.

- Oliver, P. & Jupp, V. (2006). Purposive sampling. In V. Jupp (Ed.), *The SAGE dictionary of social research methods*, (pp.245-246). London: Sage. ISBN 13 978 0 7619 0297 7 ISBN 13 978 0 7619 0298 4 (pbk) ISBN 10 0 7619 6297 2 ISBN 10 0 7619 6298 0 (pbk).
- Oloyede, I. O. (2014). Theologizing the mundane, politicising the Devine: The cross-currents of law, religion and politics in Nigeria. *African Human Right Law Journal*, 14(1), 178-202.
- Onunwa, U. R., & Bassey, U. M. (2018). *African spirituality: Cosmological and theological values: Myths from south eastern Nigeria: An examination of their cosmological and theological Relevance*. Bloomington, USA: Xlibris Corporation.
- Osinbanjo, A. O., Akinbode, J., Falola, H. O., & Oludayo, O. O. (2018). Work ethics and employees' job performance. *Journal of Leadership, Accountability and Ethics*, 12(1), 107-117.
- Osler, M. J. (1983). Providence and divine will in Gassendi's views on scientific knowledge. *Journal of the History of Ideas*, 44(4), 549-560.
- Osman, B. (2008). Cultural symbiosis and the role of religion in the contemporary world: An Islamic perspective. *KATHA – Journal of Dialogue of Civilization*, 4, 31-58.
- Osman, S., Abu, S., Mohammad, S., and Mokhtar, M. (2015). Interrelation among pertinent elements of critical thinking and mathematical thinking in the real-world practice of civil engineering. *Malaysian Journal of Civil Engineering* 27(2), 290-304.
- Osman-Gani, A. M., Hashim, J. & Ismail, Y. (2013). Effects of religiosity, spirituality, and personal values on employee performance: A conceptual analysis. *The Macrotheme Review: A multidisciplinary Journal of Global Macro Trends* 2(3), 46-59.
- Othman, N. (2011). Exploring the ummatic personality dimensions from the psycho-spiritual paradigm. *International Journal of Psychological Studies*, 3(2), 37-47. ISSN 1918-7211 E-ISSN 1918-722X. DOI:10.5539/ijps.v3n2p37.
- Othman, A. K., Hamza, M. I., and Hashim, N. (2014). Conceptualizing the Islamic personality model. *Procedia - Social and Behavioral Sciences* 130, 114-119.
- Othman, A. K., Hamza, M. I., and Ridzuan, A. (2018). Towards the development of universal Islamic leadership model: Reviewing the existing Islamic leadership theories and models. *Journal of Islamic Management Studies*, 2(1), 40-47.

- Owoyemi, M. Y. (2012). Religion and the civilizational process: The civilizing role of religion in the socio-political decision making process in pre-colonial Ibo community of Nigeria. *MALIM-SEA Journal of General Studies*, 13, 149-161.
- Oyewumi, A. M., & Lazarsus, A. (2016). Spirituality, age, gender and academic self-efficacy as determinants of psychological well-being of secondary school students with hearing impairment in Enugu State, Nigeria. *International Journal of Humanities and Social Sciences*, 7(1), 59-71.
- O'Brien, B. C., Harris, I. B., Beckman, T. J., Reed, D. A., & Cook, D. A. (2014). Standards for reporting qualitative research: A synthesis of recommendations. *Academic Medicine*, 89, 1245-1251. <http://dx.doi.org/10.1097/ACM.0000000000000388>
- O'Collins G. & Farrugia, E. G. (1991). *A concise dictionary of theology*. London: Harper Collins.
- O'Connor, C. (2016). Embodiment and the construction of social knowledge: Towards an integration of embodiment and social representations theory. *Journal of the Theory of Social Behaviour*, 47(1), 2-24.
- O'Neill, K. L. (2018). On the importance of wolves. *Cultural Anthropology*, 33(3), 499-520.
- Palmatier, R. W., Houston, M. B., & Hulland, J. (2018). Review articles: Purpose, process, and structure. *Journal of the Academy of Marketing Science*, 46(1), 1-5.
- Pandit, N. R. (1996). The creation of theory: A recent application of the grounded theory method. *The Qualitative Report*, 2(4), 1-15.
- Parveen, N. & Maqbool, S. (2007). Relationship between spirituality and religiosity. Paper Presented at *International Spiritual Psychology Conference*, Malaya University, Kuala Lumpur.
- Pasick, R. J., Burke, N. J., Barker, J. C., Joseph, G., Bird, J. A., Otero-Sabogal, R., ... Guerra, C. (2009). Behavioral theory in a diverse society: Like a compass on Mars. *Health Education & Behavior: The official publication of the Society for Public Health Education*, 36(5 Suppl), 11S-35S. doi:10.1177/1090198109338917.
- Patterson, B. J. (2013). *A mixed methods investigation of leadership and performance in practice-based research networks* (Doctoral thesis, University of Iowa, USA). Retrieved from <http://ir.uiowa.edu/etd/5039>

- Patton, M. Q. (1990). *Qualitative evaluation and research methods* (2<sup>nd</sup> ed.). Thousand Oaks, CA: Sage.
- Patton, M. Q. (1999). Enhancing the quality and credibility of qualitative analysis. *Health Services Research*, 34(5 Pt 2), 1189–1208.
- Perkins, D. (1999). The many faces of constructivism. *Educational leadership*, 57(3), 6-11.
- Perry-Smith, J. E. (2006). Social yet creative: The role of social relationships in facilitating individual creativity. *Academy of Management journal*, 49(1), 85-101.
- Petchsawanga, P. & Duchon, D. (2012). Workplace spirituality, meditation, and work performance. *Journal of Management, Spirituality & Religion* 9(2), 189-208. doi: 10.1080/14766086.2012.688623.
- Peters, T. J. & Waterman, R. H. (1982). *In search of excellence: Lessons from America's best-run companies*. New York: Harper and Row.
- Picken, G. (2011). *Spiritual Purification in Islam: The life and works of al-Muhasibi*. New York: Routledge.
- Piedmont, R. L. (1999). Does spirituality represent the sixth factor of personality? Spiritual transcendence and the five-factor model. *Journal of Personality*, 67(6), 985-1013.
- Piedmont, R. L. (2007). Cross-cultural generalizability of the spiritual transcendence scale to the Philippines: Spirituality as a human universal. *Mental Health, Religion & Culture*, 10(2), 89-107.
- Piotrowski, J. Skrzypinska, K. & Zemojtel- Piotrowski, M. (2013). The scale of spiritual transcendence: Construction and validation. *Annals of Psychology*, XVI(3), 469-485.
- Plantinga, A. (2008). Against naturalism. In A. Plantinga, and M. Tooley (Eds.) *Knowledge of God*. (pp.) UK: Blackwell Publishing. ISBN 978-0-631-19363-0 (hardcover : alk. paper) ISBN 978-0-631-19364-7 (pbk.: alk. Paper).
- Podsakoff, P. M., Ahearne, M., & Mackenzie, S. B. (1997). Organizational citizenship behaviour and the quantity and quality of work group performance. *Journal of Applied Psychology*, 82(2), 262-270.
- Polani, M. (2012) *Personal knowledge – Towards a post-critical philosophy*. London: Routledge. ISBN 0-203-44215-6 Master e-book ISBNB 0-203-75039-X (Adobe e-Reader Format) ISBN 0-415-15149-X (Print Edition).



- Pongtiku, A., & Leung, B. (2017). Grounded theory step by step revisited, beyond practical management. *Jurnal Aplikasi Manajemen*, 15(2), 177-194.
- Ponterotto, J. G. (2005). Qualitative research in counseling psychology: A primer on research paradigms and philosophy of science. *Journal of counseling psychology*, 52(2), 126.
- Prentice, G. S., de Kock, I. H., & Brent, A. C. (2018, June). A strategic management framework for the commercialization of multi-technology renewable energy systems: The case of concentrating solar power technologies in South Africa. In *2018 IEEE Technology and Engineering Management Conference (TEMSCON)* (pp. 1-6). IEEE.
- Pugsley, L. (2018). *The university challenge (2004): Higher education markets and social stratification*. London; New York: Routledge.
- Punch, K. F. and Oancea, A. (2014). *Introduction to research methods in education* (2<sup>nd</sup> ed.). Thousand Oaks, CA: Sage.
- Purush, U. (2014). *The cry of the conscious behind the religion: A book about facts and high thoughts*. Bloomington-Indiana, USA: Xlibris Corporation LLC. ISBN: 9781499054637.
- Rajaeian, M. M., Cater-Steel, A., & Lane, M. (2018). Determinants of effective knowledge transfer from academic researchers to industry practitioners. *Journal of Engineering and Technology Management*, 47, 37-52.
- Rattani, A., & Hyder, A. A. (2019). Developing an Islamic research ethics framework. *Journal of Religion and Health*, 58(1), 74-86.
- Rawls, J. (2009). *A theory of justice*. Cambridge, Massachusetts: Harvard University Press.
- Reda, A. (2018). Wealth and Poverty: Islamic economic thought. In *Prophecy, piety, and profits* (pp. 171-186). New York Palgrave Macmillan.
- Rehman, A. and Shabbir, M. S. (2010). The relationship between religiosity and new product adoption. *Journal of Islamic Marketing*, 1(1), 63-69.
- Reichertz, Jo. (2007). Abduction: The logic of discovery of Grounded Theory. In A. Bryant & K. Charmaz (Eds.), *The SAGE handbook of Grounded Theory* (pp. 214-228). London: Sage. ISBN 978-1-4129-2346-0, URN: <http://nbn-resolving.de/urn:nbn:de:0168-ssoar-13172>

- Reichertz, J. (2010). Abduction: The logic of discovery of grounded theory. *Forum Qualitative Sozialforschung/Forum: Qualitative Social Research*, 11(1), Art. 13.
- Rennie, D. L. (1998). Grounded theory methodology: The pressing need for a coherent logic of justification. *Theory & Psychology*, 8(1), 101-119.
- Richman, W. M., & Reynolds, W. L. (1996). Elitism, expediency, and the new certiorari: Requiem for the learned hand tradition. *Cornell Law Review*, 81, 273-342.
- Robson, C., & McCartan, K. (2016). *Real world research*. New York: John Wiley & Sons.
- Rosen, S. D. (2017). Luck egalitarianism as providence. *International Journal of Philosophy and Theology*, 78(3), 301-325. DOI: 10.1080/21692327.2016.1264309.
- Rosen, S. D. (2018). A theory of providence for distributive justice. *Journal of Religious Ethics*, 46(1), 124-155.
- Rosset, E. and Rottman, J. (2014). The big ‘Whoops!’ in the study of intentional behaviour: An appeal for a new framework in understanding human actions. *Journal of Cognition and Culture* 14, 27-39.
- Roy, O. (2013). Secularism and Islam: The theological predicament. *The International Spectator*, 48(1), 5-19.
- Rubin, A., & Babbie, E. R. (2016). *Empowerment series: Research methods for social work*. London-USA: Cengage Learning.
- Rudavsky, T. M. (2018). *Jewish philosophy in the middle ages – Science, rationalism, and religion*. Oxford, UK: Oxford University Press.
- Rudnyckyj, D. (2010). *Spiritual economies: Islam, globalization, and the afterlife of development*. Ithaca; London: Cornell University Press.
- Rulindo, R. & Mardhatillah, A. (2011). *Spirituality, religiosity and economic performance of Muslim micro-entrepreneurs*. Paper presented at the Conference on Islamic Economics and Finance. Retrieved from <http://conference.qfis.edu.qa/app/media/311>
- Russell, A. (2010). *After Mandela: The battle for the soul of South Africa*. Crawfordsville, USA: Random House.

- Sabrun, I. M., Muhamad, R., and Yusoff, H. (2018). Do Shariah-compliant companies engage lesser earnings management behaviour? *Asian Journal of Business and Accounting*, 11(1), 1-36.
- Sachedina, A. (2006). The role of Islam in the public square: Guidance or governance? In M. A. Muqtedar Khan (Ed.), *Islamic democratic discourse: Theory, debates, and philosophical perspective*. Oxford: Lexington Books.
- Sadangharn, P., & Joungrakul, J. (2018). Retention of old-aged human capital in the Thai automotive industry. *International Journal of Learning and Intellectual Capital*, 15(1), 65-82.
- Saeed, A. (2005). *Interpreting the Qur'an: Towards a contemporary approach*. London: Routledge.
- Salako, R. O., Ahmad Razimi, M. S., & Al-Aidaros, A. (2018). The lived experience of Islamic spiritual culture managers: A qualitative multi-approach. *International Journal of Current Research*, 10(03), 66703-66712.
- Salkind, N. J. (2006). *Exploring research*. New Jersey: Prentice Hall.
- Saldaña, J. (2013). *The coding manual for qualitative researchers* (2<sup>nd</sup> Edition). London: Sage.
- Saldaña, J. (2016). *The coding manual for qualitative researchers* (3<sup>rd</sup> Edition). Thousand Oaks, CA: Sage.
- Sammel, A. (2003). An Invitation to Dialogue: Gadamer, hermeneutic phenomenology, and critical environmental education. *Canadian Journal of Environmental Education*, 8(1), 155-168.
- Sampson, I. T. (2014). Religion and the Nigerian state: Situating the *de facto* and *de jure* frontiers of state-religion relations and its implications for national security. *Oxford journal of Law and Religion*, 3(2), 311-339. DOI: 10.1093/ojlr/rwt026.
- Sanders, T. J. (2012). A comparison of qualitative and quantitative operationalization of strategic management constructs. *Research in Business & Economics Journal*, 6, 1–14. Retrieved from <http://www.aabri.com/rbej.html>
- Sangiaco, A. and Nachtomy, O. (2018). Spinoza's rethinking of activity: From the short treatise to the ethics. *The Southern Journal of Philosophy*, 56(1), 101-126.
- Sapsford, R. & Jupp, V. (Eds.) (2006). Validating evidence. In *Data collection and analysis* (2<sup>nd</sup> Edition). Thousand Oaks, CA: Sage.

- Saroglou, V. (2002). Religion and the five factors of personality: A meta-analytic review. *Personality and Individual Differences*, 32, 15-25.
- Saroglou, V. (2011). Believing, bonding, behaving, and belonging: The big four religious dimensions and cultural variation. *Journal of Cross-Cultural Psychology*, 42(8), 1320-1340.
- Saucier, G. & Skrzypinska, K. (2006). Spiritual but not religious? Evidence for two independent disposition. *Journal of Personality* 74: 1257–1292. PMID:16958702.
- Saunders, B., Sim, J., Kingstone, T., Baker, S., Waterfield, J., Bartlam, B., ... & Jinks, C. (2018). Saturation in qualitative research: exploring its conceptualization and operationalization. *Quality & Quantity*, 52(4), 1893-1907.
- Sawaluddin, S., Harahap, K. S., Syaifuddin, M., Sainab, S., & Latif, S. A. (2019, April). Development of the potential senses, reason, and heart according to the Qur'an and its application in learning. In *3rd Asian Education Symposium (AES 2018)*. Atlantis Press.
- Schein, E. (1992). *Organizational culture and leadership* (2<sup>nd</sup> Ed.). San Francisco, CA: Jossey-Bass.
- Schettino, J. R. (2012). The Multi-dimensional nature of religiosity/spirituality and its association with psychological adjustment (Doctoral dissertation, University of California, Los Angeles). Retrieved from <https://escholarship.org/uc/item/585225ww>
- Schottmann, S. A. (2011). The pillars of “Mahathir’s Islam”: Mahathir Mohamad on being-Muslim in the modern world. *Asian Studies Review*, 35(3), 355-372.
- Schreiber, C., & Carley, K. (2004). Going beyond the data: Empirical validation leading to grounded theory. *Computational & Mathematical Organization Theory*, 10(2), 155-164.
- Schroeder, C. O. (2001). *History, justice, and the Agency of God – A hermeneutical and exegetical investigation on Isaiah and Psalms*. Leiden; Boston; Köln: Brill.
- Schwandt, T. A. (1994). Constructivist, interpretivist approaches to human inquiry. In K. Denzin & Y. S. Lincoln (Eds.), *Handbook of qualitative research* (pp.118-137). Thousand Oaks, CA: Sage.
- Scott, K. W. (2004a). Congruous autonomy: The. *Journal of Adult Education*, 33(1), 7-18.

- Scott, K. W. (2004b). Relating the categories in grounded theory analysis: using a conditional relationship guide and reflective coding matrix. *The Qualitative Report*, 9(1), 112-126.
- Scott, K. W., & Howell, D. (2008). Clarifying analysis and interpretation in grounded theory: Using a conditional relationship guide and reflective coding matrix. *International Journal of Qualitative Methods*, 7(2), 1-15.
- Scourfield, J., Gilliat-Ray, S., Khan, A., & Otri, S. (2013). *Muslim childhood: Religious nature in a European context*. Oxford: Oxford University Press.
- Scourfield, J., Gilliat-Ray, S., Khan, A., & Otri, S. (2017). Learning to be a Muslim childhood in A. Strhan, S.G. Paeker and S.B. Ridgely (Eds.), *The Bloomsbury in religion and childhood* (pp.123-130). London; New York: Bloomsbury.
- Seale, C. (1999). Quality in qualitative research. *Qualitative Inquiry*, 5(4), 465-478.
- Sekaran, U., & Bougie, R. (2016). *Research methods for business: A skill building approach*. West Sussex, UK: John Wiley & Sons.
- Seth, S. G., Goka, T., Harbison, A., Hollier, L., Peterson, S., Ramondetta, L., & Noblin, S. J. (2011). Exploring the role of religiosity and spirituality amniocentesis decision-making among Latinas. *Journal of genetic counseling*, 20(6), 660-673.
- Sharaf al-Din, Z. S., Rostami, M. H. & Ghaffari, A. (2016). The role of intention in spirituality in terms of Islamic texts and positive-oriented psychology. *Mediterranean Journal of Social Sciences*, 7(3-s2), 15-26.
- Sharma, S. K. & Rastog, R. (2012). Workplace spirituality as a predictor of psychological well-being. *Indian Journal of Psychological Science*, 3(1), 62-75.
- Sharon, E. N. & Porter, T. H. (2017). The influence of spirituality in the workplace and perceived organizational support on the organizational citizenship behaviors for strategic success. In Victor C.X. Wang (Ed.), *Encyclopedia of Strategic Leadership and Management* (3 Volumes) (pp.1140-1162). Hershey, PA: IGI Global. doi: 10.4018/978-1-5225-1049-9.
- Sharples, R. W. (1983). Nemesius of Emesa and some theories of divine providence. *Vigiliae Christianae*, 37(2), 141-156.
- Sheedy, E. & Griffin, B. (2018). Risk governance, structures, culture, and behaviour: A view from the inside. *Corporate Governance International Review*, 26, 4-22.

- Sheikh, M. & Bhatti, M. (2017). Impact of Islamic management principles on organizations regardless of religion. *International Journal of Multidisciplinary and current Research*, 5, 268-273.
- Shinde, U & Fleck, E. (2015). What spirituality can bring to leaders and managers: Enabling creativity, empathy and a stress free workplace. *Journal of Organizational Psychology*, 15(1), 101-110.
- Shomali, A. (2017). A theoretical component of political inequality in Islamic thought. *Journal of the Royal Asiatic Society*, 27(2), 225-254.
- Silvestrelli, P. (2017). Managing changes into international markets. Flexible structures and knowledge sharing for firm competitiveness. *International Journal of Economic Behavior*, 8 (1), 3-18.
- Sim, J., Saunders, B., Waterfield, J., & Kingstone, T. (2018). Can sample size in qualitative research be determined a priori? *International Journal of Social Research Methodology*, 1-16.
- Simeon, E. D. (2018). Fighting economic and financial crimes in Nigeria using forensic accounting: The moderating effect of technology. *International Journal of Economics and Financial Research*, 4(7), 235-241.
- Simon, K. & Goes, J. (2013). *Assumptions, limitations, delimitations, and scope of the study*. Retrieved from <http://www.dissertationrecipes.com>
- Singh, D. (2006). *Emotional intelligence at work: A professional guide*. Thousand Oaks, CA: Sage.
- Singh, G. (2011). Religion, politics and governance in India, Pakistan, Nigeria and Tanzania: An overview. *Religions and Development Working Paper 55*. International Development Department, University of Birmingham. ISBN: 978 0 7044 2871 3.
- Singh, R. K., & Hira, R. (2017). Exploring notion of Spirituality using Grounded Theory: Young adult's perspective. *Decision*, 44(3), 171-178.
- Smith, B., & McGannon, K. R. (2018). Developing rigor in qualitative research: Problems and opportunities withinsport and exercise psychology. *International review of sport and exercise psychology*, 11(1), 101-121.
- Smith, P. K. (2012). Cyberbullying: Challenges and opportunities for a research program—A response to Olweus (2012). *European Journal of Developmental Psychology*, 9(5), 553-558.

- Smith, T. W. (2001). Religion and spirituality in the science and practice of health psychology: Openness, skepticism, and the agnosticism of methodology. In T. G., Plante & A. C. Sherman (Eds.), *Faith and health: Psychological perspectives* (pp. 355-380). New York, NY: Guilford Press
- Solihin, S. M., & Jasim, L. S. (2018). Sociological discourse in the Qur'an: Human relation from perspective of sociological establishment. *Indonesian Journal of Interdisciplinary Islamic Studies*, 1(1), 91-108.
- Spradley, J. P. (1979). Ethnography and culture. In: Spradley, JP., editor. *The ethnographic interview*. Fort Worth, TX: Harcourt Brace Jovanovich College Publishers.
- Stanley, B. (1983). 'Commerce and Christianity': Providence theory, the missionary movement, and the imperialism of free trade, 1842-1860. *The Historical Journal* 26(1), 71-94.
- Starks, H. & Trinidad, S. B. (2007). Choose your method: A comparison of phenomenology, discourse analysis, and grounded theory. *Qualitative Health Research*, 17(10), 1372-1380.
- Stewart, C. & Koeske, G. F. (2006). A preliminary construct validation of the multidimensional measurement of religiousness/spirituality instrument: A study of Southern USA. *International Journal for Psychology & Religion*, 16, 181-196.
- Straka, G. (1962). The final phase of divine right theory in England, 1688-1702. *The English Historical Review*, 77(305), 638-658.
- Strauss, A. L. (1987). *Qualitative analysis for social scientists*. New York: Cambridge University Press.
- Strauss, A. L. (1993). *Continual permutations of action*. New York: Aldine de Gruyter.

- Strauss, A. L. (1999). Notes on the nature and development of general theories. *Qualitative Inquiry*, 1(1), 7-18.
- Strauss, A., & Corbin, J. (1990). *Basics of qualitative research: Grounded theory procedures and techniques*. Newbury Park, CA: Sage.
- Strauss, A. L., & Corbin, J. (1994). Grounded theory methodology: An overview. In N. K. Denzin & Y. S. Lincoln (Eds.): *Handbook of qualitative research* (pp.273-285) Thousand Oaks, CA: Sage.
- Strauss, A. L., & Corbin, J. (1998). *Basics of qualitative research: Grounded theory procedures and techniques* (2<sup>nd</sup> edn). Thousand Oaks, CA: Sage.
- Sturgeon, N. L. (2009). *Environmentalism in popular culture: Gender, race, sexuality, and the politics of the natural*. USA: University of Arizona Press.
- Subramaniam, M., & Panchanatham, N. (2013). Spirituality in management. *Indian Journal of Applied Research*, 3(10), 1-3.
- Sulaiman, K. O. & Ojo, M. Y. (2012). The roles of religious education to peace, security and sustainable development in Nigeria. *IOSR Journal of Humanities and Social Science (JHSS)*, 3(6), 01-05. ISSN: 2279-0837, ISBN: 2279-0845.
- Sulub, S. A., Salleh, Z., & Hashim, H. A. (2018). A review of corporate governance and corporate social responsibility disclosure of Islamic banks: A call for additional transparency. *Journal of Sustainability Science and Management, Special Issue* (4), 147-168.
- Talib, M. A., & Abdollahi, A. (2017). Spirituality moderates hopelessness, depression, and suicidal behaviour among Malaysian adolescents. *Journal of Religion & Health*, 56(3), 784-795.



- Talmage, J. B. (2012). Listening to, and for, the research interview. In J. F. Gubrium, J. A. Holstein, A. B. Marvasti, and K. D. McKinney (eds.), *The Sage handbook of interview research: the complexity of the craft*. 2nd edition (295-304). London: Sage.
- Taylor, C. (1971). Interpretation and the sciences of man. *The Review of Metaphysics*, 25(1), 3-51.
- Taylor, C. (1976). Hermeneutics and politics. In P. Connerton (Ed.), *Critical sociology, selected readings*. Harmondsworth: Penguin Books Ltd.
- Taylor, S. J., Bogdan, R., & DeVault, M. (2015). *Introduction to qualitative research methods: A guidebook and resource*. New Jersey: John Wiley & Sons.
- Ten Brinke, L., Kish, A., & Keltner, D. (2018). Hedge fund managers with psychopathic tendencies make for worse investors. *Personality and Social Psychology Bulletin*, 44(2), 214-223.
- Tesch, R. (1990). *Qualitative Research: Analysis Types and Software Tools*. Basingstoke: Falmer.
- Tharenou, P., Donohue, R., & Cooper, B. (2007). *Management research methods*. Melbourne: Cambridge University Press.
- Tibi, B. (2005). Islam, freedom and democracy in the Arab world. In *Democratisation in the European Neighbourhood* (pp. 93-116). Bruxelles, Belgium: CEPS Centre for European Policy Studies.
- Tongco, M. D. C. (2007). Purposive sampling as a tool for informant selection. *Ethnobotany Research and Applications*, 5, 147-158.
- Transparency International (2018). Corruption perceptions index. Retrieved on July 30, 2019, from <https://www.transparency.org/cpi2018>

- Trevino, L. K. & Youngblood, S. A. (1990). Bad apples in bad barrels: A causal analysis of ethical decision-making behavior. *Journal of Applied Psychology*, 75(4), 378-385.
- Trotter II, R. T. (2012). Qualitative research sample design and sample size: Resolving and unresolved issues and inferential imperatives. *Preventive Medicine*, 55(5), 398-400.
- Tsang, J. A. & McCullough, M. E. (2003). Measuring religious constructs: A hierarchical approach to construct organization and scale selection. In S. J., Lopez & C. R., Snyder (Eds.), *Positive psychological assessment: A handbook of models and measures* (pp.345–360). Washington, DC: American Psychological Association.
- Tuerwahong, S., and Sulaiman, M. (2018). The concept of career success among Muslim managers. *Journal of Islamic Management Studies*, 2(1), 48-61.
- Tuli, F. (2010). The basis of distinction between qualitative and quantitative research in social science: Reflection on ontological, epistemological and methodological perspectives. *Ethiopia Journal of education and Science*, 6(1), 97-108.
- Turner, J. H. (2007). *Human emotions: A sociological theory*. London; New York: Routledge.
- Turner III, D. W. (2010). Qualitative interview design: A practical guide for novice investigators. *The Qualitative Report*, 15(3), 754-760.
- Tzortzis, H. A. (2016). *The Divine Reality: God, Islam and the Mirage of Atheism*. San Clemente: FB Publishing.
- Underwood, L. G. (2011). The daily spiritual experience scale: Overview and results. *Religions*, 2(1), 29-50.

- Urquhart, C. (2013). *Grounded theory for qualitative research: A practical guide*. Thousand Oaks, CA: Sage.
- Usman, A. & Danish, R. Q. (2010). Spiritual consciousness in banking managers and its impact. *International Business Research*, 3(2), 65-72.
- Usman, M. Y. (2019). Sex for marks: How Kano students are suffering in silence. Kano Today Online News. Retried July 30, 2019 from: <https://kanotoday.com/sex-for-marks-how-kano-students-are-suffering-in-silence/>
- Uwak, U. E., & Udofia, A. N. (2016). Corruption in Nigeria's public sector organizations and its implications for national development. *Mediterranean Journal of Social Sciences*, 7(3 S1), 27.
- Valls, A. (2018). Introduction. In A. Coventry & A. Valls (Eds.) *David Hume on morals, politics, and society* (pp. xi-xxiv). USA: Yale University Press. ISBN 978-0-300-20714-9 (paperback : alk. Paper).
- Vanderstoep, S. W. & Johnston, D. D. (2009). *Research methods for everyday life: Blending qualitative and quantitative approaches*. San Francisco-USA: John Wiley & Sons, Inc.
- Vanderstraeten, R. (2018). Some remarks on the social construction of constructivism. *Constructivist Foundations*, 13(2), 201-202.
- Van der Voet, J., & Van de Walle, S. (2018). How cutbacks and job satisfaction are related: The role of top-level public managers' autonomy. *Review of Public Personnel Administration*, 38(1), 5-23.
- Van Dooren, W., Bouckaert, G., & Halligan, J. (2010). *Performance management in the Public Sector*. London & New York: Routledge. ISBN 13: 978-0-415-

37104-9 (hbk) ISBN 13: 978-0-415-37105-6 (pbk) ISBN 13: 978-0-203-03080-6 (ebk)

Verdinelli, S. & Scagnoli, N.I. (2013). Data display in qualitative research.

*International Journal of Qualitative Methods*, 12(), 359-381.

Viner, J. (1972). *The role of providence in social order: An essay in intellectual history*. New Jersey: Princeton University Press.

von Glasersfeld, E. (1989). Constructivism in education. In T., Husén & T.N., Postlewaite (Eds.), *International Encyclopaedia of Education* (pp.162-163). Oxford, England: Pergamon Press.

Walker, D., & Myrick, F. (2006). Grounded theory: An exploration of process and procedure. *Qualitative health research*, 16(4), 547-559.

Wangombe, D. K. (2013). The Philosophy, ontology, epistemology and methodology of research in corporate environmental reporting behaviour. *Proceedings of The Clute Institute International Academic Conference* (pages 941-955), Paris, France: Clute Institute. Retrieved from <http://www.cluteinstitute.com/index.html>.

Watts, G. (2017). 'Of' and 'For': Studying spirituality and the problems therein. *Journal for the Study of Spirituality*, 7(1), 64-71.

Weir, D. (2012). Management teaching, the spiritual dimension and the acceptance of the Islamic other. *Journal of Management, Spirituality & Religion*, 9(1), 67-81.

Weis, D., & Willems, H. (2017). Aggregation, validation, and generalization of qualitative data-methodological and practical research strategies illustrated by the research process of an empirically based typology. *Integrative Psychological and Behavioral Science*, 51(2), 223-243.

- Wibawa, I. M. A., Treona, E. A. & Noermijati, A. (2014). The role of organizational culture on spiritual leadership, human capital, and employee loyalty (Study at private hospital in Denpasar, Bali, Indonesia). *European Journal of Business and Management*, 6(21), 144-153. ISSN 2222-1905 (Paper) ISSN 2222-2839 (Online).
- Whiteside, M., Mills, J., & McCalman, J. (2012) Using secondary data for grounded theory analysis. *Australian Social Work*, 65(4), 504-516.
- Wilkinson, R. D. (2013). Approximate Bayesian computation (ABC) gives exact results under the assumption of model error. *Statistical Applications in Genetics and Molecular Biology*, 12(2), 129-141.
- Wilson, H. S. & Hutchinson, S. A. (1991). Triangulation of qualitative methods: Heideggerian hermeneutics and grounded theory. *Qualitative Health Research*, 1(2), 263-276.
- Woiceshyn, J., & Daellenbach, U. (2018). Evaluating inductive vs deductive research in management studies: Implications for authors, editors, and reviewers. *Qualitative Research in Organizations and Management: An International Journal*, 13(2), 183-195.
- Wolcott, H. F. (1992). Posturing in qualitative research. In M. D. LeCompte, W. L. Millroy, & J. Preissle (Eds.), *The handbook of qualitative research in education* (pp. 3-52). San Diego: Academic Press.
- Wolfson, H. A. (1942). The double faith theory in Clement, Saadia, Averroes and St. Thomas, and its origin in Aristotle and the Stoics. *The Jewish Quarterly Review, New Series*, 33(2), 213-264.
- Wood, F. (1990). Factors influencing research performance of university academic staff. *Higher Education*, 19(1), 81-100.

- Wootton, S., Doherty, T. L. & Horne, T. (2014). *Managing Public Services - Implementing Changes: A thoughtful approach to the practice of management* (2nd Edition). London: Routledge. ISBN 9781134578153 (ebk).
- Wubbels, T. (2017). A knowledge base for teachers on teacher-student relationships. In L. Florin & N. Pantić (Eds.) *Teacher Education for the Changing Demographics of Schooling* (pp.67-81). Cham, Switzerland: Springer. ISBN 978-3-319-54388-8 ISBN 978-3-319-54389-5 (eBook) DOI 10.1007/978-3-319-54389-5
- Ya'kub, M. H. (2000). *Mafahim Islamiyah*. Cairo: Maktabah shafa.
- Yusof, J., Yaacob, H. F., & Rahman, S. A. A. (2018). The Relationship of Workplace Spirituality on Organizational Citizenship Behaviour. *Sains Humanika*, 10(2), 31-39.
- Ysseldyk, R., Matheson, K. & Anisman, H. (2010). Religiosity as identity: Toward an understanding of religion from a social Identity perspective. *Personality and Social Psychology Review*, 14(1): 60-71.
- Yu, C. (2018). Modern theologian's perspective on sin in the context of secularization. *Journal of Youngsian Theology*, 45, 319-350.
- Zarabozo, J. A. D. M. (2002). *Purification of the soul: Concept, process and means*. Denver, USA: Al-Basheer Publications & Translations.
- Zafar, J. (2010). Measuring religiosity and workplace spirituality in Pakistan: A case study of Armed Forces and university teachers. *Journal of Cross-Cultural Communication*, 6(4), 104-111. ISSN 1712-8358 (Print) ISSN 1923-6700 (Online).

- Zahrah, N. (2015). *The relationship between Islamic work ethics and religiosity on job performance: The mediating effect of work engagement* (Doctoral dissertation, Universiti Utara Malaysia).
- Zakaria, W. F. A. W. (2015). *Qadar* in classical and modern Islamic discourses: Commending a futuristic perspective. *International Journal of Islamic Thought*, 7, 39-48.
- Zaman, G., Afridi, F. K., and Saleem, M. (2013). Islam and management principles: Evidence from literature. *Journal of Managerial Sciences*, 7(2), 207-212.
- Zander, A. (1996, 2018). *Motives and goals in groups* (eBook Edition). New York: Routledge. ISBN 9781352308953.
- Zandi, G., Kamil, N. M., Sulaiman, M., Ishak, I. C., & Sahudin, S. (2017). Islamic spirituality and continuance organizational commitment: The case of Malaysian organizations. *Journal of Islamic Management Studies*, 1(1), 54-71.
- Zandi, G., Sulaiman, M., & Rashed, N. (2015). Spirituality and leaders' effectiveness: An Islamic perspective. *Asian Economic and Financial Review*, 5(1), 155-166.
- Zehir, C., Ertosun, O. G., Zehir, S. & Muceldili, B. (2011). The effects of leadership styles and organizational culture over firm performance: Multi-national companies in Istanbul. *Procedia Social and Behavioural Sciences*, 24, 1460–1474. doi:10.1016/j.sbspro.2011.09.032.
- Zhang, Y. (2009). On the effects of organizational culture on government performance. *Proceeding of the 2009 International Conference on Information Management, Innovation Management and Industrial Engineering*. IEEE Computer Society. 978-0-7695-3876-1/09. DOI: 10.1109/IC111.2009.357, p.198-201.

- Zinnbauer, B. J. & Pargament, K. I. (2005). Religiousness and spirituality. In R. F., Paloutzian & C. L. Park (Eds.). *Handbook of the Psychology of Religion and Spirituality*. New York: Guilford Press. ISBN 978-1-57230-922-7
- Zulkifli, R. M. & Rosli, M. M. (2013). Entrepreneurial orientation and business success of Malay entrepreneurs: Religiosity as moderator. *International Journal of Humanities and Social Science*, 3(10), 264-275.
- Zølner, M., Rasmussen, I. Ø., & Hansen, A. D. (2007). Qualitative interviews: studying network narratives. In P. Bogason et al. (eds.), *Methods in democratic network governance* (pp. 125-147). Palgrave Macmillan, London.





## Appendix A-i

### Sample of Elicited Documents provided by Some Participants

#### Q. ISLAMIC SPIRITUAL CULTURE.

Culture has different meanings in a broader sense. It can mean the social way of life of a people, their customs, beliefs, arts, and even music. Culture could mean a person's daily or day-to-day behaviour.

As Dr Yusuf Maitama Sule, (one time <sup>Nigeria's</sup> permanent Representative to the United Nations) once said that "Culture is the totality of a people's experience. Without Culture a nation withers and die".

Equally Culture can be classified according to religious values. And that's where spiritual culture comes into play. Here mention must be made that any Culture that contradicts or jeopardise the religious values of Islam is outrightly rejected and should not be considered. Any Culture that's not in the interest of the public good should be thrown out and rejected. It's just like "istikhsan" which ~~means~~ literally means considering a thing to be good or ~~preferring~~ preferring it,

Note: The above copy of elicited document and the subsequent ones were provided by some participants at the substantive Tawhidic behavioural disposition theory co-construction phase. The documents, according to the participants, are to buttress the points they made earlier during prior interview sessions. Hence, the copies under Appendices A-i of pages 459-466 were provided by a participant, while those under A-ii of pages 467-470 were provided by another participant.

## Appendix A-i (Continued)

### Sample of Elicited Documents provided by Some Participants

2

is in the technology of the jurists, the exercise of private judgement, not on the basis of analogy, but on that of public good or the interests of justice. Culture that is injurious to the public good should be rejected for it to be spiritually accepted. Spiritual culture that is conducive to public good or is in consonance with the broader rules of justice. Imam Malik adopted "Istislah", which means a deduction of law based on considerations of public good.

On the same principle, customs and usages prevailing anywhere, when not opposed to the spirit of the Quranic teachings or not expressly forbidden by the Quran, would be admissible, because according to a well-known maxim of the jurists, "permissibility is the original principle", and therefore what has not been declared unlawful is permissible.

Culture, right from time immemorial plays vital role in the growth and development of human beings. Some are negatively posited, while others have tremendous effect on people.



## Appendix A-i (Continued)

### Sample of Elicited Documents provided by Some Participants

3.

Prophet Muhammad (saw) had the culture of going to Mount Hira to worship or meditate. That's personal culture. It eventually led to his prophethood. So when the prophet Muhammad began his prophesy, he reshaped, ~~renewed~~ re moulded, reasserted and rearranged the Arab culture that's detrimental to the teachings of Islam. He condemned some and accepted few in line with the spirit of Islam.

Islam became the greatest spiritual force in the world. It succeeded in cutting across nations and tribes of different values, customs, culture, races, colors etc. It unified and consolidated the peoples attitude, manners and social values. It protects the rights and privileges of the weak, old, women and young children. That's why any culture that does not have the Islamic spiritual consideration is no culture at all. Islam oppose, vehemently such culture. Islam is first and foremost an international religion, and it is only before the grand international ideal of Islam, the ideal of the equality

## Appendix A-i (Continued)

### Sample of Elicited Documents provided by Some Participants

of all races, ~~that the~~ <sup>if</sup> ~~curse~~ end of the  
unity of the human race, that the  
curse of nationalism which has been  
and is responsible for the troubles of  
the ancient and the modern world,  
can be swept away.

Islamic spiritual culture not only  
cemented ~~the~~ together the warring tribes of  
one country but it established a brotherhood  
of all nations of the world, even joining  
together those which had nothing in common  
except their common humanity. It obliterate  
d differences of colour, race, language,  
geographical boundaries and even  
differences of culture. It united  
men with men as such, and the hearts  
of those in the far east began to beat  
in unison with the hearts of those  
in the farther west. Indeed, it proved  
to be not only the greatest, but the  
only force unifying men, because,  
whereas other religions had succeeded  
merely in unifying the different elemen-  
-ts of a single race, Islam had  
actually achieved the unification of  
many races, had harmonised the  
jarring and discordant elements of  
humanity.

Christianity has already  
failed to do away with race and colour  
~~prejudices~~ prejudices. A muslim from Nigeria  
doesn't experience much difference in  
Malaysia due to common Islamic spiritual  
culture.



## Appendix A-i (Continued)

### Sample of Elicited Documents provided by Some Participants

QS When public service managers sacrifice and do their work courageously, fearlessly and dedicatedly, for the common good of society, respecting each person, ~~then~~ that will certainly make the civil service mother-of-all.

But the moment corruption enters its way into public service, then the beginning and collapse of the system is imminent. Public service or civil service must be devoid of favour, differences, nepotism, gender differences, selfishness and vendetta.

Absolute loyalty, discipline, fear of God, sacrifice, accountability should always be the watch dog of the public service managers. If they abandon any of these, then corruption will have its way and consequently the system may likely collapse or become weak in the discharge of its duties.

Public service managers must be focused, trained, accountable and dedicated. They must show

## Appendix A-i (Continued)

### Sample of Elicited Documents provided by Some Participants

2.

Prime Minister & Allhaji Sir Abubakar Tafawa Balewa and many first Republic Leaders including Chief Obafemi Awolowo didn't have a single Kobo in their ~~acc~~ bank account when they died. A big difference when compared to today's leaders who siphoned billions of public money even before they die!

Another emphasis on Public Service Managers is that, if condition of service is not very conducive, it leads to corruption. So for the public service managers to be dedicated and efficient, social values to curb out corruption should be put in place and implemented.

If the leadership of public service managers is good, then the services rendered to the public will equally be good. Corrupt leaders breed corruption.



## Appendix A-i (Continued)

### Sample of Elicited Documents provided by Some Participants

Q4. <sup>3</sup> Developing an Islamic Spiritual Culture measurement is very important, especially for the present-day Nigeria. Political office holders don't care anymore for moral values, integrity and nationalism. They care more for the material well-being of themselves. Therefore, to change this trend, and in line with Islamic spiritual culture, we must adopt the Caliphate system of leadership which was essentially the model used by the 4 Caliphs. In this regard, leadership will be devoid of wanton materialism perfected by the doctrine of the western world.

There must be absolute loyalty, trust, care, dedication and sacrifice on the part of the leaders. ~~and~~ They must listen to ~~their~~ those they represent, that's the electorate or the masses. They must be role-model so that absolute transparency is achieved.

## Appendix A-i (Continued)

### Sample of Elicited Documents provided by Some Participants

#### References:

1. The Religion of Islam, by Maulana Muhammad Ali, M.A., LL.B.
2. The Legacies and Imperatives of Leadership, by Ahmed Jode
- \* 3. Engr Al-Amin Yusuf Lukman, fss, MCitL (London), M.ise.
4. Ibn Khaldun, The Muqaddimah, (An introduction to history).



UUM  
Universiti Utara Malaysia



## Appendix A-ii

### Sample of Elicited Documents provided by Some Participants

① Islamic spiritual culture is the way of life of a true muslim ~~spiritually~~ <sup>virtually</sup> in what ever you do fear of Allaha ~~is~~ <sup>is</sup> ~~your~~ <sup>virtually</sup> driving force, which gives you guidance and ability to do things right. This is as the holy Quran stipulates *faman yda mal misqala zarratan lcheinan ya rahu, wa man yda mal misqala zarratin sharan ya rahu*. Also a hadith of the prophet Muhammad said *Itaqillaha hayu nallum tum* — fear God wherever you may happen to be, that means that whatever responsibility you were given and as long as you are a muslim you have to fear God, because you will definitely account for it.

Coming down to Nam we are all muslims, our background ~~as muslims~~ <sup>of tarbiyye as muslims</sup> greatly assist us in behaving righteously. Although, not a hundred percent of us are good muslims, there are some bad ones among us who prefer to ~~ignore~~ <sup>ignore</sup> the ~~religion~~ <sup>teachings</sup> of Islam for worldly gains. //

## Appendix A-ii (Continued)

### Sample of Elicited Documents provided by Some Participants

② The effects of religiousness (religiosity) or spirituality on behaviour or performance of public servants in Nigeria with particular reference to laws is very <sup>much</sup> high, this because we imbibe the teachings of Islam in as far as we remain and accept to be Muslims, in whatever we do, we exercise these good virtues of being as Muslims, fear of God, loving and caring for one another, and assisting one another in his/her predicaments.

③ Yes as you have said, Kano Cultural heritage is embedded in Islamic Culture, the performances of Public Servants is by far, very best, when you measure their performances you will score them high.

- ~~they fear God~~
- Majority of them carry out their duties with fear of God
  - They come to office on time, they know that they are fulfilling their obligation, even if they are not supervised by some one
  - They perform their duties with sincerity knowing fully that Allah is their watch.



## Appendix A-ii (Continued)

### Sample of Elicited Documents provided by Some Participants

④ An Islamic Spiritual Culture measurement model assessment can equally be applied to political office holders, but it can only be applicable to where the Islamic practice is strong. It can be applicable to regions and states where Islam is heavily practiced.

It will be very difficult to be applied in a society where multi religions are practiced and that is why they constitutionally upheld <sup>that</sup> the Nigerian nation is a secular state. Those people coming from Northwest, North East are 70-80 percent Muslims while those from North Central South West are 50-60 percent Muslims and also those from <sup>South-South</sup> South East are predominantly Christians with few Muslims.

— So, therefore the measurement can not be in that situation unless if it is going to be applied to regions where Muslims are the majority.


⑤ In the first place we need to measure public Service Managers' Commitment, dedication to assign responsibilities, <sup>Islamicly</sup> how watchful they are in terms of <sup>what</sup> they manage, how trustworthy and innovative they are <sup>Islamicly</sup> putting into mind that the prophetic tradition connotes that "You are all

### Sample of Elicited Documents provided by Some Participants




## Appendix B

### Evidence of Interview Approval by Othman Yeop Graduate School (OYA)- UUM



**OTHMAN YEOP ABDULLAH  
GRADUATE SCHOOL OF BUSINESS**  
Universiti Utara Malaysia  
06010 UUM SINTOK  
KEDAH DARUL AMAN  
MALAYSIA



**UUM**  
Universiti Utara Malaysia

Tel.: 604-928 7101/7113/7130  
Faks (Fax): 604-928 7160  
Laman Web (Web): [www.oyagsb.uum.edu.my](http://www.oyagsb.uum.edu.my)

---

**KEDAH AMAN MAKMUR • BERSAMA MEMACU TRANSFORMASI**

**UUM/OYAGSB/R-4/4/1**  
29 May 2016

**TO WHOM IT MAY CONCERN**

Dear Sir/Madam,

**LETTER OF RECOMMENDATION FOR DATA COLLECTION AND RESEARCH WORK**

This is to certify that **Salako Raheem Olalekan (Matric No: 96196)** is a student of Othman Yeop Abdullah Graduate School of Business, Universiti Utara Malaysia pursuing his Doctor of Philosophy (PhD). He is conducting a research entitled **"Islamic Spiritual Culture and Management's Performance in Kano and Anambra, Nigeria"** under the supervision of Dr. Mohd Shahril Bin Ahmad Razimi.

In this regard, we hope that you could kindly provide assistance and cooperation for him to successfully complete the research. All the information gathered will be strictly used for academic purposes only.

Your cooperation and assistance is very much appreciated.

Thank you.

**"KNOWLEDGE, VIRTUE, SERVICE"**








Yours faithfully

  
**ROZITA BINTI RAMLI**  
Assistant Registrar  
for Dean  
Othman Yeop Abdullah Graduate School of Business

c.c - Supervisor  
- Student's File (96196)

---

Universiti Pengurusan Terkemuka  
The Eminent Management University



## Appendix C

### A Copy of 'Letter of Request for Audience for interview' with The Emir of Kano

Kano State Polytechnic.  
School of Management Studies,  
Department of Public Administration,  
Kano.  
4<sup>th</sup> of July, 2016.

His Highness,  
Muhammad Sanusi II C.O.N,  
Amir Kano.

Assalam alaikum,

#### REQUEST FOR AUDIENCE FOR INTERVIEW

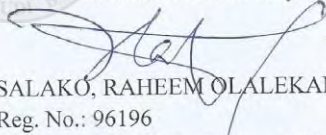
I am Salako, Raheem Olalekan, a **PhD candidate in Islamic management from Universiti Utara Malaysia**, who is currently conducting a research on: "Islamic Spiritual Culture and management's performance in Kano and Anambra States, Nigeria".

I humbly request Your Royal Highness to grant me audience for an interview on the subject. The interview, if granted, will have enormous benefit on development of public servants' performance measurement tools from Islamic perspective.

Attached are brief Questions and Introductory Letter from the reknown Universiti Utara Malaysia.

May Allah S.W.T Guide and Protect you.

Your humble and obedient subject,

  
SALAKO, RAHEEM OLALEKAN  
Reg. No.: 96196  
Mobile No.: 08038440928; +60166528673  
E-mail: salakoraheem1@yahoo.com  
salakouum@gmail.com

**Note:** Though the above letter did not secure audience of the Emir of Kano at that time, However, the Emir directed that Introductory Letters be written on behalf of the researcher to various Islamic scholars, especially starting with the Grand Chief Imam of Kano, to give the researcher audience to conduct indepth semi-structured interview.

## Appendix D

A Copy of an 'Introductory Letter' written by Kano Emirate Council



# KANO EMIRATE COUNCIL

OFFICE ADDRESS:  
Opposite Emir's Palace,  
Kano City,  
Nigeria.

**COUNCIL SECRETARIAT**  
P.M.B. 3002, KANO.

☎: 064 - 633769  
631777  
634365  
640009

KEC/STM/14/IV/2016/251

27<sup>th</sup> June, 2016.

Ref: \_\_\_\_\_

Date: \_\_\_\_\_

The Chief Imam,  
Professor Sani Zahraddeen,  
Kano Central Mosque,  
Kano.

INTRODUCTORY LETTER IN RESPECT OF  
SALAKO RAHEM OLALEKAN Ph.D. CANDIDATE  
ISLAMIC MANAGEMENT, UNIVERSITY ULTRA, MALAYSIA.

I am directed to introduce the above mentioned person to your good office. He has sought the fatherly assistance of this Council over a request for audience for interview which requires your consideration.

Attached herewith a his request letter for your perusal, hoping that the request will be accorded with appropriate attention as deemed fit, please.

Accept our best regards.

( Alhaji Abba Yusuf )

Assistant Secretary.

For: Secretary, Kano Emirate Council.



## Appendix D (Continued)

A Copy of an 'Introductory Letter' written by Kano Emirate Council





## Appendix E

### Interview Questions for Substantive *Tawhidic Behavioural Disposition Theory* Phase

- Would you kindly enlighten us on the phenomenon *Islamic Spiritual Culture*?
- If I get you right Sir; in summary you are telling us that Islamic spiritual culture revolves around three things: i) Religiosity, which is religiousness of man (that is, all the Religious Rites being practiced – the *Salat*, the *Sawm*, the *Hajj*, and the others); and ii) *Amal As-Salih* - good deeds. Am I correct Sir? (*Probe*)
- What is your opinion about the effects of religiousness/religiosity and spirituality on behavioural performance of public service managers in Nigeria, with reference to Kano that is your constituency?
- Do you mean that managers in the public services of Kano no longer adhere strictly to, and uphold Islamic Precepts in the discharge of their duties/responsibilities? (*Probe*)
- How do you correlate these complaints to your own opinion?
- What do you think about developing an ‘Islamic Spiritual Culture’ measurement model for assessment of public servants’ behaviour in Nigeria?
- Do you subscribe to measuring performance of public servants behaviour in this regard? (*Probe*)
- What do you think should be those behavioural attributes that we need to observe if we want to measure the general performance of public service managers?
- Are you saying that Islamic spiritual culture is talking about all the activities that concern *Deen* and *Mu’amalat*? (*Probe*)
- Do you mean that religiosity/spirituality would have positive effect on behavioural patterns of public servants? (*Probe*)
- Do you still believe that we should go ahead, and come up with an Islamic spiritual culture measurement model? (*Probe*)
- Do you think that the model would measure the behavioural performance of public servants as a whole? (*Probe*)
- What do you think about religiosity/religiousness and spirituality in relation to unproductivity and poor performance?
- What do you think about introducing the proposed model without mentioning by Islamic its name?
- How do you think this would be ironed-out? (*Probe*)
- Are you inferring that religiousness/religiosity and spirituality would have positive effects on the performance of the public servants in Kano? (*Probe*)
- Are you suggesting that there is a need for development of an Islamic spiritual culture performance measurement model in order to assess public servants in Nigeria? (*Probe*)
- How do you think we can do this without bringing about religious uproar?
- Are you saying that Islamic spiritual culture encompasses the religious rituals as well as the moral principles? (*Probe*)
- How should I define a new construct – ‘Islamic Spiritual Culture’?
- Do you mean that Islamic spiritual culture has to do with observation of the religious rites, and as well as upholding moral values? (*Probe*)
- Is there anyway, or may be probably you might have seen, that religion has positive or negative effects on the behavioural performance of public servants in Kano?
- What do you think it will have as effect on the public administration?
- Are you telling me that religiosity and spirituality should have positive effects on the behavioural performance of the public servants? (*Probe*)
- What do you think about using Islamic moral Tenets/Principles to measure the performance of any public servant in Nigeria?
- Is it that combination of *Amala Soli’at* and religion you term to encompass ‘Islamic spiritual culture’? (*Probe*)
- Do you think that the behavioural performance of public servants has improved?
- What do you think should be the behavioural patterns we expect from public servants, if we want to measure their behaviour?
- What are those behavioural attributes that we need to observe/check/gauge?

## Appendix E (Continued)

### Interview Questions for Substantive *Tawhidic* Behavioural Disposition Theory

- Are you saying that effect of religiousness/ religiosity, and spirituality should be positive on behavioural performance of the public servants? (*Probe*)
- Should we go back to measuring performance of public servants with ‘Islamic spiritual culture’? (*Probe*)
- What do you suggest about developing model of ‘Islamic Spiritual Culture’ for assessment of public servants’ behaviour?
- What is the Islamic culture that makes people attain spiritual height; and to get closer to Almighty Allah?
- Is it that only these religious rites that get somebody closer to the Almighty Allah? (*Probe*)



## Appendix F

### Interview Questions for *Providential Steering* Formal Grounded Theory Phase

- How would you describe right guidance in Malay?
- What can you say that right guidance has done to your daily behavioural activities?
- Is there any difference between the native Malay culture and Islam?
- Would you please share with me some of those Malay traditions that have been shaped by Islam?
- How would you describe the effect of right guidance on your behaviour?
- Would you please tell me some of those behavioural patterns that you derive from right guidance?
- What is the place of knowledge in right guidance?
- From your own perspective as a house-wife, what would you describe as right guidance?
- What are those specific actions that you would say that a right guided person would perform?
- As a house wife with what do you think is your understanding of the consequence of right guidance between couples?
- What would you say about the trend of marital problems around the globe in relation to right guidance? (Why the need for right guidance in marital relationship?)
- How do you describe right guidance?
- What brings about right guidance?
- How does right guidance manifest in terms of interactions among people?
- What do you think will happen in the society if there is no right guidance?
- What do you think about right guidance and faith?
- You mentioned the modern world. How do you define right guidance in the modern world?
- Can right guidance shape behaviour of people in modern world?
- What is place of obedience in right guidance?
- What are your concerns about right guidance in modern world? (Where does right guidance occur?)
- What is your expectation about right guidance in this modern world?
- As an accountant, what do you consider to be right guidance in your profession?
- How would you describe right guidance in accounting operations?
- What are those actions that you as an accountant are to perform to show that you are rightly guided in course of your accounting operations?
- What do you think is/are responsible for such behaviour?
- How would bad behaviour be improved?
- How would you describe right guidance?
- What is the consequence of right guidance to your behaviour?
- How do you relate with your job and your family and friends?
- How has right guidance shaped your behaviour among your colleagues?
- What is right guidance in your banking operations?
- What is right guidance in operations of your bank? (*Probe*)
- What guides your behavioural conduct in the banking operations?
- What brings about these guidelines in the banking operations?
- How has the guidelines (I mean right guidance) affected the banking staff?
- How has right guidance shaped your interactions with the management?
- How has right guidance shaped the behaviour of staff?
- Apart from these general guidelines, are there specific guidelines that control behaviour of staff in your bank?
- What have the guidelines done to your staff in terms of their interest towards the bank?
- How would you describe right guidance from Information Management perspective?
- With what do you manage information to stay rightly guided?
- What are those principles that you rely upon to manage information you get?
- How can we describe right guidance in Hinduism?
- What can you clearly describe as right guidance in Hinduism? (*Probe*)
- In the context of manager, what is the role of *Shuti* and the *Smurti* in the behavioural performance of people?

## Appendix F (Continue)

### Interview Questions for *Providential Steering* Formal Grounded Theory Phase

- What can you say about expectation of the *Shuti* and the *Smurti* compared to general behaviour of people in present world?
- What are those behavioural dispositions of a Hindus for people to know that he/she is rightly guided?
- What do you think that the *Shuti* and the *Smurti* would do to behavioural dispositions of a manager in an organization?
- Can you tell me some of the factors involved? (*Probe*)
- What guides you as a Research Assistant (RA) to perform very well?
- Do you want to add something? (*Probe*)
- Would you please tell me how your intention guided you as a RA?
- What role has your intention played to make you to be obedient as a RA?
- What are those things that your obedience as RA made you to achieve?
- Has your intention made you to have faith in the work of RA?
- How did your intention give you faith in the work of RA?
- How did your intention at that time affect your behaviour?
- What do you think should be the place of right guidance in human behaviour?
- Do you mean that for right guidance to play a major role in human behaviour, the beliefs, and values, ethical principles need to guide a person? (*Probe*)
- What do you know will be the possible results?
- Do you think all you have said are applicable to non-Muslims?
- What would you say about individual human behaviour?
- How would 'Survival of the Fittest' analogy and the 'Standard Rules' perspective affect people's behaviour?
- What do you think would help us to improve the behaviour of people? Or what are those things you believe we should do?
- What do you think could be used in place of religion in case of those who don't believe in religion?
- Are there specific guidelines in your IT profession that regulate behaviour of people?
- What will you say about behaviour of users?
- What is the consequence of users' actions on the IT policy?
- What will you suggest or recommend as a panacea for the controversies surrounding the policies of IT?
- How would you describe the policy that you said should be streamlined to the culture of IT?
- What is the position of right guidance in IT policy?
- How would right guidance affect the internet usage?
- In what ways will this guidance benefit people generally?
- What is the reality now in terms of internet usage compared to the expectations?
- What is 'SWOT' in IT?
- What is your experience about people's behaviour nowadays?
- What is the implication of 'guidance of Allah' in human behaviour?
- Do you fear Allah without the Guidance of Allah?
- How do you as the Head of Islamic organization make non-Muslims to follow Islamic teachings without forcing them to proclaim to be Muslims?
- How would you describe right guidance in relation to your profession?
- What is your stake about right guidance to be correct principles or correct laws or correct rules that are used to direct or drive the behaviour of people?
- What is right guidance in your *Takaful* organization?
- With what consequence is right guidance in your *Takaful* organization?
- When does right guidance occur your *Takaful* organization?
- How do you feel whenever there is change in the guidelines?
- How does right guidance reflect in your job?
- How does right guidance affect your interactions with costumers?
- How does right guidance affect your returns for your organization?

## Appendix F (Continue)

### Interview Questions for *Providential Steering* Formal Grounded Theory Phase

- How does right guidance affect religion in your organization?
- In which way does right guidance makes you respond to expectations of people?
- What is the reality of right guidance about your company?
- What do you expect that right guidance will do to *Takaful* business in the future?
- Do you mean that guidelines in form of right guidance can help in provision of good information technology and economic inputs?
- Do you mean that *Takaful* guidelines are right guidance? (*Probe*)
- What can you say about behaviour of people in general?
- What do you think would be the reward that will make people to act positively?
- How do you think spirituality will shape or direct behaviour of people?
- How do you see spirituality?
- How can we get the knowledge of spirituality?
- What else do you think will happen when you have the knowledge?
- How do you know that they are obedient? (*Probe*)
- How do we know that they do that on their own?
- As a student, what do you understand by right guidance?
- What guides you as a student? (*Probe*)
- What directs your behaviour during interactions with both your co-students and your teachers?
- What is your experience about behaviour of people in relation to your profession?
- What do you think would change or improve people's behaviour in that regards? (What do you think would make people to be rational?)
- How do you think such re-orientation would work well? (How do you think such re-orientation should be done? – What do you think should be done to re-orientate people?) (*Probe*)
- What is the answer to irrational behaviour (i.e. Irrationality as you referred to it)?
- What do you think is the position of right guidance in the economic behaviour of people?
- What do you think that the knowledge of Economics will do in the behaviour of people?
- How would you describe rationality in simple terms?
- What do you think is the association between religion, spirituality, and rationality?
- What impact do you think that right guidance has for economic behaviour of people?
- What is your experience about behaviour of people in recent time?
- How has the use of internet affected or shape your behaviour?
- What is your position about manual search and internet search in respect to human behaviour?
- Is this choice of yours helping at most in your professional career and studies? Can I know what you mean by that is a 'great guidance'?
- What does right guidance mean in Buddhism?
- As a Buddhist, how do you behave to show that you are rightly guided?
- As a Buddhist, what do you think is the most important for you to be able to be rightly guided? (*Probe*)
- With what consequence is right guidance to Buddhism?
- As a Buddhist, how do you behave to show that you obey the laws or scripture(s) in Buddhism?
- How would you describe right guidance for teaching profession?
- What can we consider to be the components of right guidance in teaching profession?
- How can we describe the actions and the consequence of right guidance in the teaching profession?
- How does right guidance shape your teaching methods?
- What are the consequences of right guidance to your teaching skills?
- How would you describe what right guidance means to you?
- What guides your parental behaviour?
- What guides you towards giving your daughter the guidance?
- What are your reactions towards her whenever she does something wrong?
- How would you describe right guidance in your relationship with your mother?
- Would you explain what right guidance is in that relation? (*Probe*)

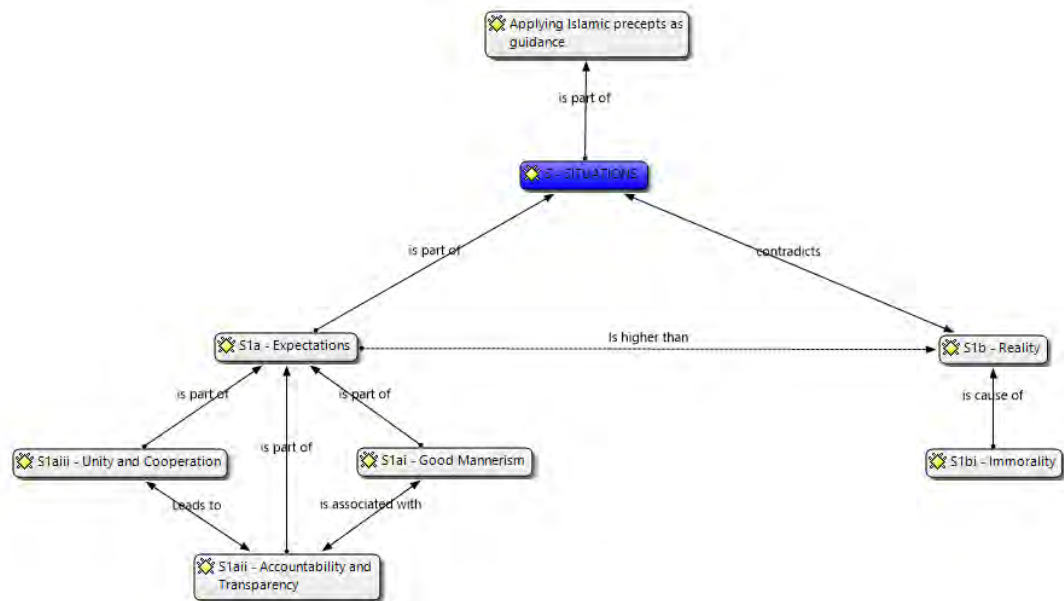
## Appendix F (Continue)

### Interview Questions for *Providential Steering* Formal Grounded Theory Phase

- What has been the consequence of your interactions with your mother?
- Could you please tell me your behaviour towards your mother?
- How do you cope with her if she annoys you? (*Probe*)
- How would you advise people to behave towards their parents?
- What guides you in your operations as a Credit Analyst?
- How would you describe right guidance for your operations?
- With what does right guidance occurs in terms of your operations?
- What does right guidance portend to you that made you not to change your judgement towards the project?
- Would you please explain how those regulations influence your behaviour as Credit Analyst? (*Probe*)
- Why do you think we should have right guidance for the organization?
- What guides you in your marital relationship?
- How would you describe right guidance in your marriage?
- What are the behavioural actions that right guidance affords you in your marriage?
- Could you please tell me some of the behavioural actions that right guidance affords you in your marriage?
- Do you in anyway express any bad behaviour in your marriage? (With what consequence is right guidance in your marriage?)
- How do you describe right guidance in politics?
- What are those right guidance factors that direct your behavioural conduct in politics?
- What are the behavioural patterns that right guidance avail you with?
- From your personal experience, when did you apply right guidance in your political career? (*Probe*)
- Why is right guidance relevant in the performance of your duties as political office holder?
- What did you experience as consequence of right guidance in politics? (*Probe*)
- What do you think that made those politicians to pursue their selfish interests instead of the interests of the people they represent?
- What is right guidance in Arabian culture?
- Where does right guidance occur?
- How does right guidance occur?
- When does right guidance occur?
- How do you describe right guidance in terms of dealing with non-Muslims?
- Why does right guidance occur?
- With what consequence does right guidance shapes your behavioural disposition?

## Appendix G

A diagram that indicates abductive logic for abstract concept of *Situations*



**Note:** From the participants' responses the abstract concept and its attached abstract categories and sub-categories were connected through abductive reasoning and constant comparison with a verse in Surah Hajj (i.e., Q. 22: 78). The researcher at various times hypothesized about most plausible way to stem recurring pattern in the data in particular to this abstract concept. 27 quotations that account for responses of participants on effects of religiousness/religiosity and spirituality (or better still, ISC) on behavioural performance heightened emergence of the abstract concept *Situations*, which explains that for Muslim managers to be recognized as demonstrating positive/good behavioural disposition, they must demonstrate good mannerism that is associated with accountability and transparency in the discharge of their responsibilities. And doing that leads to unity and cooperation between Muslim managers and stakeholders in/of the organization.

However, responses of participants indicate that though *Expectations* of the *Situations* for ISC behavioural disposition are encouraging notwithstanding, the *Reality* of many Muslim managers in present times across the globe is worrisome and this is caused by *Immorality* demonstrated by several Muslim managers. So, *Applying Islamic Precepts as Guidance* is the ultimate to improve Muslim managers' behavioural disposition and to make them ISC compliant.

## Appendix H

**List of Participants' Names for SGT Phase**

<b>Name</b>	<b>Highest Qualification</b>	<b>Designation</b>	<b>Location</b>
Prof. Muhammad Sani Zahradeen	PhD	Grand Chief Imam	Kano State Central Mosque.
Engr. Al-Amin Yusuf Lukman	MSc	Air Training Officer (Rtd.)	A303 Flying Training School, Nigerian Air Force Base, Kano.
Alh. Kuwata Goni	MSc	General Manager	Tahir Guest Palace, Kano.
Dr Saidu Ahmad Dukawa	PhD	Senior Lecturer (Political Science)	Political Science, BUK.
Dr Bashir Aliyu Umar	PhD	Chief Imam	Al-Furqan Charity Centre, Kano
Dr Aliyu Yunus Muhammad	PhD	Chief Imam	Usman Bn Affan Islamic Trust Centre, Kano.
Dr Mansur Ibrahim Mukhtar	PhD	Faculty Dean (Mgt. Science)	North-West University, Kano.
Grand Khadi Ahmad Tamim Abdullahi	Adv. Dip. Law (Shariah)	Grand Khadi (RTD.)	Shariah Court, Jigawa State.
Dr Aliyu Musa	PhD	HOD (Curriculum & Education)	North-West University, Kano.
Dr Bashir Galandanci	PhD	Faculty Dean (Inf. & Sci. Tech)	Bayero University Kano
Dr Bala Muhammad	PhD	Former Special Assistant	Directorate of Societal Orientation, Kano.
Dr Muhammad, Ibrahim Nuradeen	PhD	Director	Sa'adiyya Waqf Foundation, Kano.
Dr Muhammad I.S. Dalhatu	PhD	HOD (Shari'ah/Islamic Law)	North-West University, Kano.
Sheikh Ibrahim Khalil	ADPA	Chairman	Council of Ulama, Central Office Kano.
Sheikh Muhammad Bn Usman	PhD	Chief Imam	Sahaba Mosque, Kano.
Alh. Umar Namadi	MSc	Hon. Commissioner	Ministry of Finance, Jigawa.



## Appendix I

**List of Participants' Names for FGT Phase**

<b>Name</b>	<b>Highest Qualification</b>	<b>Profession</b>	<b>Country of Origin</b>	<b>Religion</b>
Dr Mohammed Ahmed Taiye	PhD	Information Technologist	Nigeria	Islam
Prof. (Madya) Dr. Ismail Ishak AbdulRahman Mohammed	PhD	Administration / Lecturing	Malaysia	Islam
Prof. (Madya) Dr. Selvan Perumal	MSc	Public Servant	Algeria	Islam
Lt. Col. Musa Bin Bari	PhD	Lecturing	India	Hindu
Dr Alias Mat Nur	-	Security	Malaysia	Islam
Assoc. Prof. Dr Ariffin Abdul Mutalib	PhD	Lecturing	Malaysia	Islam
Dr Hasbullah Ashari	PhD	Lecturing	Malaysia	Islam
Mrs. Hafsat Bada	MSc.	Teaching	Nigeria	Islam
Mr. Suheil Said Yassin	MSc	Public Servant	America	Non-Religious
Dr Eyenubo A. Samuel	PhD	Accountant	Nigeria	Christian
Prof. (Madya) Dr Selamah Mamour	PhD	Lecturing	Malaysia	Islam
Mr. Supean	-	Insurance Broker	Malaysia	Islam
Mr. Mathan, M.	First Degree	Teaching	Malaysia	Christian
Mr. Musibau, Hammed O.	MSc	Entrepreneur	Nigeria	Islam
Sheikh Oussama Atoui	MSc	ICT Consultant	Algeria	Islam
Lim Ching Yi	First Degree	Student	China	Buddhist
Dr Oyekola Ayoola	PhD	Lecturing	Nigeria	Christian
Dr Farida Shehu	PhD	Lecturing	Nigeria	Islam
Dr Noriza Binti Abd Aziz	PhD	Lecturing	Malaysia	Islam
Mr. Muhammad Abrar	MSc	Credit Analyst	Libya	Islam
Mr. Munir	MSc	Public Servant	Malaysia	Islam
Dr Hasan Al-Aidaros	PhD	Lecturing	Nigeria	Islam
			Yemen	Islam